AN EXPOSITION

of the two first Verses of the sixt CHAPTER to the Hebrewes, in forme of a Dialogue.

WHEREIN YOV HAVE,

A commendation of Catechising,

ALSO

A declaration of the sixe fundamentall Principles, wherein the Christians of the Primitiue Apostolicall Church were Catechised.

By T. W. *Minister of the Word.*

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TO THE RIGHT

Worſhipfull and worthy Knights,

Sir *Iohn Bois* Recorder of the Citie of Canterbury, Sir *Edward Bois* the Elder, two of his Maieſties Iuſtices of Peace in the Countie of Kent, to Sir *Edward Bois* the younger, and to their three *religious and vertuous Ladies*: T. W. wiſheth encreaſe of all happineſſe, preſent and to come.

Ften haue I deſired ſome oportunitie of teſtifying thankfulneſſe to you. I haue had many comforts for my body and mind from you. Golde and Siluer haue I none, neither doe I lacke any; and had I, it is a requitall which you need not, nor doe looke after: For God hath well bleſt your Familie and whole ſtocke as with the note and credit of Religion, ſo with encreaſe both of perſons and wealth aboue any (for the number and qualitie) that I know in theſe parts; but ſuch as I haue I doe giue you. Which is ſuch, as you doe valew aboue all gold and ſiluer, being the ſauing Truth, euen that truth which bringeth to life them that beleeue and practiſe it. Being therefore moued vpon ſome reſpects to publiſh an Epitome *or*

Abridgement *of all my doctrines which I euer taught in sixe principles, I thought withal by this occasion to dedicate to you these two short Sermons: One* the Practise of the Saints, *preached at the Funerall of your kinswoman Mistres* Francis Perker: *the other,* the Perseuerance of the Saints, *first copied out at the earnest request of one of your kinsmen; and therunto haue ioyned two short Treatises of the Sacrament of the Supper; one touching the doctrine thereof, the other touching the dutie of Communicants; the one informing the iudgement in the truth of that Mysterie; the second working the affections to a reuerend loue and regard, and to a carefull vse of it. Accept them as poore loue-tokens, pardon my presumption in presenting them vnto the world vnder your names; vse them to your best benefit; and he, whose truth it is, write it in your hearts to your eternall good.*

Your Kinsman

T. W.

TO ALL HIS CHRISTIan Friends in the Eaſt-part of the Countie of *Kent*; namely, to them of the Citie of *Canterbury*, and therein more eſpecially to the Pariſhioners of *Saint* Georges, T. W. *wiſheth* the knowledge and grace of Chriſt our Lord to be increaſed.

Though the Sea doe not more ouerflow with water, than this age doth with Bookes, ſo as to bring forth more, it were, as if one would caſt water into the Sea, or (as wee ſay) to light a candle at noone day to helpe the light of the Sunne: the light and Sun of the truth already being ſo bright and ſo reſplendent by ſuch writings as be already extant, as there is little hope of bringing any more cleerneſſe to it, eſpecially by my moſt dimme candle: yet I had ſome reaſons to moue me to ſet it (ſuch as it is) vpon the table, not onely by preaching now many yeares, but by this ſimple writing. Firſt, my doctrine hath beene calumniated and charged by ſome to be erronious, and by others to be humerous; for the quitting of this I haue ſent theſe few Papers abroad to ſpeak for me, comprehending an Epitome and ſumme of all which I haue deliuered in my publike Teaching. I haue taught nothing at any time, which for the ſubſtance of the matter, is not contained in my ſixe principles: if there be in them errour or ſchiſme, then I am culpable: if all here be ſound and Orthodox, let men content themſelues to blame the weakneſſe of my teaching, but not the vnſoundneſſe of my doctrine. I may erre in ſome particulars, for who is now priuiledged from errours, that is but a meere man (at Hæreticus eſſe nolo,) *I will be no Heretick, if it be declared, to me it*

ſhall be diſclaimed. Secondly, ſuch as haue beene my hearers, hauing let ſlip many things taught (our memories being like ſiues or broken pitchers) it cannot well chuſe, but much is ſlid from them, yet by this ſhort abridgement, they ſhall be holpen to remember much of that which before they had heard in the enlarging of theſe matters. Laſtly, albeit others haue ſet forth theſe very things more diſtinctly & ſoundly, (for to do it more learnedly it is very eaſie) yet happely theſe things may come to ſome hands into which the other ſhall not come, and ſerue as a mark in their way to direct them to their country, and as halfe a loafe in ſtead of an whole, ſomewhat to refreſh them in their iourney. Now to you I offer theſe things, how mean and homely ſoeuer (as they are indeed very courſe & meane, thoughnot in reſpect of the ſubſtance of food brought you in them, for it is Gods truth; yet for the cooking & dreſſing of them) both becauſe you haue long afforded me your preſence in hearing, and obliged me vnto you with many and great kindneſſes, and for ſome poore recompence thereof, as alſo to leaue with you a remembrance of that truth which was more fully opened, I betake theſe things to your good curteſie and vſe: hoping, as ſome of you were pleaſed to be pleaſed with them when they were ſpoken to your eares, now comming to your eyes to be read, they may proue gratefull, and through Gods bleſſing proue fruitfull too: Fare ye well.

Yours T. W.

AN EXPOSITION OF

the two first Verses of the sixt Chapter to the *Hebrewes*, by forme of Catechising.

HEBREWES. 6. Ver. 1. 2.

Therefore leauing the doctrine of the beginnings of Christ, let vs be led forward vnto perfection; not laying againe the foundation of Repentance from dead workes, and of Faith towards God;
Of the doctrine of Baptismes, and laying on of hands, and of the resurrection from the dead, and of eternall Iudgement.

Text.

Question.

First, open to vs the words of the Text, What is meant by Beginnings?

Interpretation of the words.

An. The Catechisme, or catechising instruction, or the doctrine of Christ deliuered in a plain and familiar manner.

Qu. *Why is this familiar Catechising doctrine called* Beginnings?

Beginnings.

An. Because it containes the Principles, and as it were the Elements, and A B C. of Christianitie; so as it is a borrowed speech from humane Arts & Sciences, wher the Elements are first to be taught vnto those which couet the perfect skill of any Science.

Qu. *Wherefore doth he call the doctrine of the Catechisme a Foundation?*

Foundation.

An.

An. This also is a figuratiue speach taken from earthly affaires, as from buildings, wher the foundation or ground-worke vseth first to be laid, that the walles and roofe may be reared and raised vpon it: Euen so in the spirituall building vp of mens consciences to God, the doctrine of Catechisme is first to be laid as a foundation, and afterward the misterie of Christ is more highly and deeply to bee handled, as it were the rearing of the walles, roofe, and louer.

Qu. *What meaneth the Apostle to say that he will leaue this doctrine of the beginning of Christ, and that he will not lay againe the foundation? &c.*

An. That toward the Hebrewes hee will not obserue this forme of Catechising, or deliuering doctrine plainely and familiarly.

Qu. *Why so?*

An. Because it became them by reason of their time and long continuance, to be rather teachers then such as needed the principles: and this is implyed in the illatiue particle, *therefore*.

Perfection.

Qu. *What is meant by perfection?*

An. The teaching of Christ more perfectly, in such a manner as might be fitting for them that were of age, and expert in the word of righteousnesse.

Methode or analysis, order and disposition of the Text.

Qu. *Now tell vs what doth the Text containe.*

Ans. A promise of the Apostle to teach the Hebrewes, and in them all Christians the doctrine of Christ more exactly and perfectly.

Qu. *How doth he illustrate and declare this his promise of deliuering the doctrine in a more perfect manner?*

An. By the contrary, as thus, that he will now omit and let passe the first rudiments of Christianitie, to the end he may follow a more perfect course.

Qu. *How is this set foorth?*

Ans. By an enumeration or rehearsall of certaine particular rudiments and principles, wherein Christians of the primitiue Church were wont at their first entrance into Religion

Religion to be catechiſed and inſtructed, *as repentance from dead workes, faith towards God, &c.*

Qu. *Gather vs now the ſumme of this whole Scripture?*

An. It is thus much, as if the Apoſtle ſhould haue ſaid whereas the doctrine concerning Chriſt, as touching the manner of teaching and deliuering it, hath two parts, *Heb.*5 verſ.12.13. one part which hath more perfection, and belongs to ſuch as are ſtrong & haue more profited; the other part belongs to weake ones which are nouices, and conſiſts in the firſt elements and beginnings of Chriſt, ſuch as *repentance from dead workes, &c.* I am determined to leaue and forſake this latter part, not to meddle with it, and to proſecute the former, bringing forth doctrines in ſuch manner as is fit for ſtrong men which be of ripe iudgement and vnderſtanding in heauenly miſteries. Summe collected.

Qu. *What may be learned from this Text of the Apoſtle, thus opened and expounded?* Inſtructions.

An. That there is a great deale of skill and wiſedome required in the miniſters of Chriſt, to be able to diſcerne by what degrees they ought to proceed in the diſpenſation of the ſecrets of the kingdome. An other example whereof ſee 1 *Cor.*2.6. and Chap.3. ver. 1.2. Alſo Chriſt our Lord requireth in his ſtewards to be both faithfull and wiſe, to know how to ſpeake a word in ſeaſon, and that euery one in the familie may haue ſuch a portion as is fit, and as he for his age and ſtrength is capable of. This proueth them fooliſh ſtewards that cannot diſtinguiſh of the manner of teaching, and of the perſons towards whom each manner muſt be vſed. First Inſtruct.

Qu. *What things may be further gathered from hence for our inſtruction.*

An. The authoritie, antiquitie, excellency, fruit and neceſsitie of teaching the Catechiſme, or doctrine of beginnings. Second inſtr.

Qu. *How may the antiquitie of this manner of teaching be collected?* Antiquitie of Catechiſing.

An. Thus. It could be no new thing but very auncient,

being vſed in the time of the primitiue Church, euen ſo far off as in the age and time of the Apoſtles. And that it was vſed in thoſe times is plaine, not onely by this place where it is cleere (for they could not leaue that which they neuer vſed, nor be ſaid to lay againe that which had not ben once laid) but alſo by 1 *Cor.*3. verſ.1.2. [a] Alſo there is ſome ſhadow of it in Chriſt catechiſing his Apoſtles, *Mat.*16.13. and *Phillip* his catechiſing the Eunuch. *Acts.* 8.

Qu. *But ye can fetch the antiquitie of Catechiſing further off than Chriſt his time, or the primitiue age?*

An. It is true. In the Iewiſh Church being before the comming of Chriſt, it was practiſed both in families, as in *Adams, Abrahams, Gen.*3.18. and others charged ſo to doe by *Moſes, Deu.* 5.7. and in publike aſſemblies, whereunto the words of the Apoſtle *Rom.*2.18. ſeeme to haue reference (being inſtructed by the Law) or catechiſed in the law, ſo the words are in the *greek meant of ſuch an inſtruction as is by catechiſing fit for Children.

Qu. *Of what authoritie is catechiſing doctrine?*

An. Not any deuiſe and inuention of men, but of diuine authoritie, becauſe the Apoſtles were by diuine inſpiration guided both for the matter and manner of their teaching, 2 *Pet.*1.21. alſo as the matter and manner of their doctrine was of God, ſo the writing and putting into ſcripture both the one and the other was done by diuine [c] motion, that *Miniſters of the Church in all ages might not onely ſee what to teach, but how to proceede in their teaching, according to the will of God, ſo farre as might fit and further the edification of their flocks.

Qu. *Now ſhew vs how the* *excellency of catechiſing doctrine is raiſed from the text?*

A. In this it appeareth, firſt, that it commeth from God being taught by his ſpirit: Secondly, in that it is a part of the holy miniſtery, euen of the [d] Apoſtolicall miniſtery.

[a] The learned thinke that this forme of teaching is meant by *Paul* in his patterne, or forme of wholeſome words which he willeth *Timothy* to haue. 2 *Tim.*1.13.

[b] *Tremel.* noteth that the word in *Deut.*5.7 tranſlated, *Rehearſe the law to thy Children*, imports, *whet*, a ſpeech borrowed from warriours, who ſharpen their weapons, that they may better peirce thorow: ſo the doctrine is to bee propounded with ſuch eaſineſſe, as it may beſt enter into ſuch tender mindes.

Beza. Authoritie of Catechiſme.

[c] 2 *Tim.*3.16. All Scripture is inſpired of God

*Verſe. 17. To make perfect, or to furniſh the man of God.

*Excellencie of Catechiſing.

[d] *Paul* is thought to haue done this office, See 1 Cor.9.14. *Marke* did Catechiſe at Alexandria, with great profit, (ſaith *Euſebius.*) *Peter* is commanded to feed, not the ſheepe onely, but the Lambs alſo, the rather, for as one ſaith, the increaſe of the flock dependeth on the towardneſſe of the Lambs.

Thirdly,

Thirdly, in that it tendeth and helpeth forward vnto perfection of the Saints in knowledge of godlines: how muſt not that be very excellent which is an ordinance of God, for ſo excellent an end as the good and eternall ſaluation of the Elect? Laſtly, in that it is ſo much reſiſted by Sathan, this conuinceth both the great worth, and the ſingular fruit of this kinde of teaching: for hee would not ſo much ſtirre and labour to keepe it out of Church and families, were it not a work and exerciſe both of much dignitie, and manifold vtilitie.

Profit of Catechiſing.

Qu. *What may be the fruit and vtilitie of this kind of teaching?*

An. Firſt, it [e] prepareth to ripeneſſe and perfection in knowledge of God: Secondly, It fitteth vs to diſcerne and try out truth from errour. *Rom.* 2.18. Thirdly, it maketh Chriſtians more meet for the receiuing of the bleſſed Communion, which without ſome fundamentall knowledge cannot be receiued worthely. 1 *Cor.* 11.29. Laſtly, it cauſeth vs to heare the word preached more profitably, euen as Maſons build vp more eaſily when the ground-worke is well laid.

Heb. 6.1.

[e] *Clemens* calleth catechiſme a baſe or ground plot. *Athanaſius* a Synopſis or firſt draught of a picture. *Rubbius* ſaith it is an hedge to generall doctrine. See *Greenham.*

Qu. *What difference is there betweene preaching, and the Catechiſing doctrine?*

An. The one is but ſhort, the other a more large treatiſe: the one belongs to weake ones, the other both to ſtrong and weake: the one is as the laying the foundation, the other a building to perfection: alſo in Catechiſing there is deliuerie by the Miniſter, and redeliuery by the Children; not ſo in preaching which is not exacted to be repeated.

No kingdome of note in the world but by Catechiſing receiued the Goſpell within 40. yeares after Chriſts paſſion ſaith *Aegiſippus.*

Qu. *What other inſtruction doth ariſe of theſe words?*

An. The great neceſsitie of Catechiſme, and catechiſing doctrine both in Church and families, becauſe there will alwayes be ſuch rude and ignorant ones as will need the principles, and muſt haue precept vpon precept, and line vpon line, now a little and then a little, ſometime informing them by Catechiſme, ſometime refreſhing them by Hiſtorie.

Neceſsitie of Catechiſing.

Qu. *Declare this neceſſitie further?*

An. A foundation is not more neceſſary to a building, nor beginnings & rudiments more needful to the perfection of an Art, then catechiſing doctrine is vnto the ripe and ſound knowledge of Chriſtianitie: for as there can be no good building perfected where the ground-worke is not firſt well laid; nor any profiting in any facultie or Science without the skill of the elements of that Science: ſo neither can there be any growth in Chriſtian doctrine where catechiſing is neglected.

Qu. *How was this point further laid open?*

1 Cor. 3. 2. Heb. 5.12.13. *An.* By the ſimilitude of bodily milke which is not more behouefull and requiſite for infants, who without it cannot grow ſtrong and able to digeſt hard meates; then is Catechiſing for young beginners, who cannot be able to conceiue the deeper and higher miſteries except they be firſt nouriſhed with ſpirituall milke of the doctrine of the beginnings of Chriſt: and there will alwayes be weake ones which need this milke.

Qu. *What vſe was made of all theſe inſtructions?*

Vſe and application. *A.* They ſerue to theſe two purpoſes: firſt, to reproue ſuch as haue charge of others, eſpecially Miniſters of the word, which for lack eyther of abilitie cannot, or of good affection will not take paines in this moſt good and neceſſary courſe, without which there is no hope of any good to come by their labours.

Qu. *Doth it not argue and checke them with fooliſhneſſe, aſwell as with negligence, who teach without Catechiſing?*

An. It doth ſo: for it is all one as if a Maſon would imagine to finiſh a firme building without a foundation; or as though one ſhould thinke to reade well, and neuer to learne his Letters; or to ſpeake and write Latine with good congruitie, and not once to looke vpon his Rules of Grammer; or finally, as if a Nurſe would feede a young Infant that is tender, with ſolid hard meat, as Bacon, Brawne, Beefe, or ſuch like, which all would condemne for an indiſcreete courſe.

Qu.

Qu. *What was the ſecond vſe?*

An. It ſerueth, to [f]exhort and prouoke ſuch as haue not begun this exerciſe in their charges, to take it vp without further delay, and to encourage ſuch as haue made a good entrance therein, and ſome good proceedings, to hold on and perſiſt as they purpoſe to ſee any good to come of their indeauours; and as they will giue an account to Chriſt with ioy.

[f] Seeing it hath god the author, & is commanded by him, practiſed by the Church olde & new, vſed by the Apoſtles, and Fathers alſo; ignorance increaſeth without it, knowledge abounds by it, & many other good things come of it; Papiſts, nay, Heathens haue allowed it: ſee *Greenham. fol.* 311.

Q. *Now reckon vp vnto vs the Catechiſing *doctrines taught by the Apoſtles to the primitiue Church, how many, and what they be?*

An. There is ſome diuerſitie of iudgement amongſt learned men, about the number and nature of theſe doctrines.

Qu. *Report vnto vs this diuerſitie, and then deliuer vnto vs what you think of this matter.*

An. Mr. *Iunius* makes fiue parts of this Chriſtian ſum, which he nameth thus: firſt, Repentance from dead works: Secondly, Faith in God: Thirdly, doctrine of Baptiſmes: Fourthly, Impoſition of hands: Fiftly, Reſurrection of the dead, and eternall Iudgement, which two he ioyneth in one.

Mr. *Greenham* refers them all to two heads, Repentance, and Faith.

Mr. *Piſcator* hee reduceth them all to three heads, Firſt, Repentance from dead workes: Secondly, Faith towards God: Thirdly, Reſurrection vnto eternall iudgement: of theſe two he maketh one principle as *Iunius* doth: now for the third and fourth, to wit, the doctrine of Baptiſmes, and impoſition of hands, theſe hee eſteemeth not as peculiar points of doctrine, but therefore to be mentioned here, to declare the circumſtance of time, when thoſe three foundations aforenamed were wont to be taught and propounded vnto them, namely, either at the time when ſuch as were (*adulti*) men of yeares before they embraced the profeſſion of Chriſt, were to be admitted into the Church by Baptiſme, as *Mat.* 3. *Act.* 8. or when ſuch as being baptiſed

*Doctrines of Catechiſme or fundamentall doctrine vſed in the primitiue Church.

in their infancie were to be confirmed before the Church by impoſition of hands.

Mr. *Beza*, accounteth fiue heads of catechiſing doctrine, as *Iunius* doth, but differeth in the particulars: for hee ſeuereth the two laſt, which *Iunius* and *Piſcator* doe ioyne: and hee ſeemeth to ioyne the third and the fourth which *Piſcator* ſeuereth.

Qu. *But what doe you thinke of the diſtribution of theſe doctrines?*

An. Holding the iudgement of theſe and other learned men in reuerent regard, and leauing freedome (as is meet) to euery man to follow what he deemeth moſt ſound and fit: I doe diuide theſe doctrines into ſixe heads, or into ſixe ſeuerall parts, which I name thus: Firſt, Repentance from dead works: Secondly, Faith towards God: Thirdly, Doctrine of Sacraments, by a Sinecdoche of the part: Fourthly, the doctrine of Chruch-order and Officers, by a Metinomie of the ſigne: Fiftly, the Reſurrection of the dead: Sixtly, the laſt and generall iudgement, with the eternall eſtate of all reaſonable creatures after the ſame.

Qu. *What is the reaſon why you follow this diſtinction?*

An. Becauſe it hath a more full inſtitution, and [g] wee are to take the Scriptures in the largeſt ſenſe, when there is nothing to hinder it.

Qu. *Before you doe particularly and diſtinctly handle theſe doctrines, let me know why theſe*[h] *doctrines are tearmed beginnings and foundations, ſithens theſe are all which the moſt skilfull Chriſtian need to know: in the vnderſtanding of theſe, the great miſtery of Godlineſſe doth conſiſt: All that a man can know, is but to know theſe, why then doe you tearme them milke and beginnings?*

An. Theſe ſelfe ſame [i] doctrines are both principles and perfections, both milke and ſtrong meate, both foundation and roofe, according to the diuers manner of handling and deliuering them to the Church: As for example, the doctrine of Repentance or of Faith being propounded in few and plaine words, as children in yeares or knowledge may

[g] If neither phraſe, nor ſcope, nor circumſtance hinder, ſcripture is to be taken in the largeſt meaning.

[h] How theſe doctrines be fundamentall, & yet doctrines of perfection, both milke and ſtrong meat.

[i] The ſame doctrine (ſaith one, is both a foord and gulfe according to the handling of it eaſily or exactly.

may perceiue it, is milke and a principle or foundation: but the very ſame doctrine being taught more copiouſly and profoundly is ſtrong meat, and as it were the roofe of the building, theſe doctrines being like a riuer, in which both the Lambe may wade, and the Elephant may ſwimme.

Qu. *Now its time ye come to the firſt Article of this Catechiſing doctrine, what is it?* First doctrine of the Catechiſme.

An. Repentance from dead works.

Qu. *What things doe you conſider in this article?*

An. Two things: firſt, what dead workes be. Secondly, what it is to repent from thoſe dead workes.

Qu. *What doe ye call dead workes?*

An. Our ſinnes of what kinde ſoeuer they be, whether originall or actuall. Dead works.

Qu. *What doe yee call originall ſinne?* [a] Originall ſin, ſo called becauſe it begun in our firſt parents, and from them deriued into all their poſteritie in whom it is before their new-birth.

An. That guilt of our [a] firſt parents, imputed to vs, *Rom.* 5. 19. Secondly, that corruption of ſinne which hath ouerſpread our whole nature, whereby it is prone to nothing but to euill, and not at all prone to good: this may be called birth ſinne. *Pſal.* 51. 3. *Gen.* 6. 5. *The frame of mans heart is onely euill continually.*

Qu. *What doe ye call actuall ſinne?* Actuall ſinne.

An. All thoughts, words, and deeds being contrary to the will of God, iſſuing from that bitter roote of birth-ſin. Alſo all omiſsion of duties, eyther toward GOD or our neighbours. *Mat.* 25. 42. Laſtly, all imperfections eyther in manner, or meaſure, or end of doing good duties; for whatſoeuer tranſgreſſeth the law is ſinne. 1 *Iohn* 3. 4. *Cogitata, dicta, facta, contra legem. Auguſt.*

Qu. *For what reſpects are theſe ſinnes called dead workes?* Dead works. Why ſinnes ſo called.

An. For two reſpects; Firſt, becauſe they proceed from thoſe who be ſpiritually dead. *Eph.* 2. 1. Secondly, becauſe they tend to [b] death and deſerue it. *Rom.* 6. 23. [b] If all ſins be dead works, what becommeth of the diſtinction of mortall and veniall ſinnes?

Qu. *Seeing our works are dead, and we dead in them, doth not this imply that we did once liue?* Creation of man in Gods Image.

An. It doth ſo, and the truth is, wee did once liue an holy and an happy life. Gen. 1. 26.

Qu.

What is Gods Image. Righteousnesse and holinesse of truth. *Ephes.* 4. 24.

Mans fall.

[c] *Adam* abusing his free wil lost himselfe and it.

[d] Our first Parents after their fall had blindnesse in vnderstanding, peruersnes in their will, feare in their conscience, rebellion in the whole man.

This misery was eyther common to both, as curse of the creature, mortalitie, defection of the creatures, ejection out of Paradise: or proper, as to *Adam* wearines, to *Eue* sorrow in child-birth.

*How *Adams* fall pertaines to vs.

[e] All men were to stand or fall with *Adam*, he being the head of our kinde by Gods ordinance, had grace and blisse to keepe or to loose for himselfe and all others which came of him.

Qu. *Wherein stood our holinesse?*

An. In the vprightnesse of soule and body, *Eccles.* 7. 31 called Gods Image. *Gen.* 1.

Qu. *Wherein stood our happinesse?*

An. First, in our enioying of Gods presence and fauor: Secondly, in the excellency of our person. Thirdly, in our Lordship ouer the creatures. Gen. 1. 26.

Qu. *How fell wee from this estate?*

An. By the malice of Sathan suggesting, and by the [c] free wil of our first parents, obeying his temptation, *Gen.* 3 ver. 1. 2. 3. &c. *Eccles.* 7. 3. God made man righteous, but they found out many inuentions.

Qu. *What followed hereupon?*

An. Our first [d] Parents became sinfull and most miserable. *Gen.* 3. throughout.

Qu. *Doth their fall any thing *appertaine vnto vs?*

An. Yes surely, for in *Adam* wee all sinned. *Rom.* 5. ver. 12. 19. they being the head and roote of our [e] kinde, haue wrapt all their ofspring in the guilt and hurt of their transgression.

Qu. *But are wee not also vnder death through our owne naturall corruption and actuall sinne?*

An. We are so by nature seruants of sinne, and the children of Gods wrath. *Eph.* 2. 3. *Rom.* 6. 20.

Qu. *What is meant by Repentance?*

An. An vtter [f] renouncing of our selues, and our owne workes, in which there is nothing but matter of death: and a returning to God to doe his workes.

Qu. *Wherein standeth this renouncing of our selues and workes?*

An. In these two things: First, that we neuer haue either affiance or liking to any thing which commeth from our selues. Secondly, that both in purpose and practise, in

[f] Repentance what it is. Two parts of repentance: first, ceasing from euill, called mortification of the old man, putting off the old man, & the body of sin. Secondly, doing good, called putting on the new man. *Col* 2. *Titus.* 2. ver. 12. *Psal.* 1. 1. 2.

desire

deſire and deedes wee endeauour to ceaſe from our owne works. *Eſay.* 1.16. to doe the workes of God.

Qu. *What call ye returning to God.*

An. When both minde and will are changed from blindneſſe and malice, to the ſound knowledge and loue of God and his workes.

Qu. *What workes doe yee call the workes of God?*

An, Such workes as God in his morall Law appointeth to be done. Works of God

Qu. *What doth the morall Law teach vs?*

An. To loue God with all our ſoule, might, and heart: and our neighbour as our ſelfe. *Mat.* 22. *Rom.* 13. Summe of the Lavv.

Qu. *Wherefore is Loue made the ſumme of the Law?*

An. Becauſe our duties to God and man are nothing worth, vnleſſe loue beget them. 1 *Cor.*13.1.2.3. 1 *Tim.* 1.4.

Qu. *In how many commandements is the morall Law contained?*

Anſ. In tenne: whereof foure concerne the loue and worſhip of God, and the other ſixe concerne the loue and welfare of our neighbour. Diuiſion of the Lavv.

Qu. *Tell vs briefly what do the firſt foure Commandements require?* A ſhort expoſition of the lavv.

An. The firſt, that the true God alone be worſhipped of vs; this ſhutteth out falſe Gods. The firſt table of the Lavv expounded.

The ſecond, that wee yeeld him ſuch a worſhip for the matter and parts thereof, as himſelfe in his word commandeth this ſhutteth out falſe worſhip of the true God.

The third, that for manner and end hee be worſhipped with all holy and religious reuerence, referring all to his glory; this ſhutteth out prophaneneſſe in his true worſhip.

The fourth, that he be worſhipped at ſuch a time as he hath preſcribed, the ſeauenth day vnder the law, now one day in ſeauen.

Q. *Now ſhew vs ſummarily what the ſixe latter do require?* The ſecond table expounded.

An. The fift, that the excellency of our neighbor be duly reſpected without all contempt to any Superior, Equall, or Inferior. *Maxima debetur puero reuerentia.*

The ſixt, that his life be carefully preſerued without all crueltie.

The ſeuenth, that the chaſtitie of his perſon be purely kept without all vncleanneſſe.

The eight, that we increaſe and maintaine his ſubſtance, without wrong, by deceit or violence.

The ninth, that his name be tendred without any infamie and reproch done to it, by lyes, ſlanders, or falſe-witneſſe.

The tenth, that our very thoughts be free from deſiring the leaſt good thing which he hath, reioycing in his good as in our owne.

4. Rules to guide the full expoſition of the ten commandements.

Qu. *Woat rules can you giue for the further and fuller vnderſtanding of the law?*

An. Firſt, where any one vertue is commanded, all of that kinde, with the meanes and occaſions are alſo commanded. Secondly, where any vice is forbidden all of that kinde, with the meanes and occaſions are forbid. Thirdly, where any good is commanded, there the ſinne contrary to it is forbidden, and where any ſinne is forbidden, there the good contrarie to it is commaunded. Fourthly, the Law being ſpirituall, euery commandement is ſpirituall, requiring *obedience from the thoughts and motions.

A Synecdoche in euery comm: Euery affirmatiue commandement hath a negatiue. Euery negatiue containeth an affirmatiue. *Rom. 7.14.

Qu. *Can any Chriſtian by the helpe of grace, keepe the whole Law in euery part?*

An. No ſurely, becauſe our §ſanctification is vnperfect. *Rom.* 7. ver. 14. 15.

§ Before the grace of conuerſion we breake all: after grace we keepe all, and euery part of the law, but imperfectly, wee haue a perfection of parts, but not of meaſure.

Qu. *Whereunto then ſerueth the Law?*

An. Firſt, to vtter what is ſinne. *Rom.* 3.1.2. Secondly, to reueale the anger of God againſt ſinne. *Rom.* 4. 15. Thirdly, to conuict and terrifie the conſcience for ſin, and ſo to be a Scholé-maiſter [h] to Chriſt. *Gal.* 4. 24. Fourthly, to be a lanthorne and light to direct the ſteps of ſuch as come to Chriſt. *Pſal.* 119. ver. 105.

Qu. *What is the beginning of repentance and returning to God?*

[h] The Law cannot iuſtifie vs, becauſe of our diſableneſſe to fulfil it. *Rom.* 8. 2. Neyther doe wee ſeeke iuſtification from the law, becauſe we haue it by grace. *Rom.* 3.

An.

An. A displeasure and griefe conceiued for feare of gods vengeance hanging ouer vs for sin. *Acts*, 2.37. called there a pricking of the heart.

By what degrees repentãce is wrought.

Preparation to repentance.

Qu. *Whence commeth this griefe and feare?*

An. From the spirit of God working in the preaching of the Law, and is thereof called the spirit of feare and bondage. 2 *Tim.* 1.7. *Rom.* 8.15. because by the Law truely expounded and wisely applyed, the spirit is forcible to terrifie mens consciences, and * pierce them with griefe vpon the sight of their seuerall sinnes, and the great condemnation due to them, as happened to *Felix* and *Iudas*.

*Thus far many reprobates goe in repentance, & many come neuer so farre.

Qu. *You doe iudge then that the right vnderstanding of the ten commandements, is requisit to prepare vnto repentance: but how is the grace of repentance wrought?*

Grace of Repentance how effected.

An. As the word of the Law doth prepare and begin repentance: so it is effected and wrought by the word of the Gospell, wherein the same spirit of God is mightie to stirre vp in the Elect a loue of Gods will, with a loathing of euery thing which is against it, vpon the [i] sight of Gods meruailous mercie toward them in the forgiuenesse of all their sinnes by Christ. *Marke.* 1. *ver.* 14.15. *Luke.* 24.47. where repentance is made a part of the Gospell.

[i] This is that is called Faith.

[k] Repentance legall, when a man hath no more but a knowledge of his sin and danger with a grief and feare therof, the Greeks call this μεταμελεῖα.

Qu. *Belike then there is something in repentance which goeth before faith, and something doth accompanie the worke of Faith?*

An. It is true: for as [k] touching the sight and knowledge of sinnes, and of the dreadfull accursed state wee are in through them; together with a great feare and certaine griefe of mind, for our sinfull and wofull condition, all this doth proceed and goe before faith, but the [l] turning and changing of the heart, that it may for Gods sake and glory loue God and his law, and hate that euill which is contrary to his will, euen to the killing of it at the roote, this followeth the worke of faith in order of nature, though it be wrought at the same time.

[l] Repentance euangelical, whẽ one beleeuing his sin to be forgiuen him, now feares and flyes sin, not onely for the danger of it, but for the displeasure of his good God: this is, *An.* μετανοῖα.

Qu. *Tell vs now what be the speciall affections, whereby repentance appeares to be truely wrought?*

7. Signes of Euangelicall and chriſtian repentance.

An. Thoſe ſeauen mentioned, 2 *Cor.*7.11. Firſt, a true ſorrow for ſinne, as it is the offence of a moſt gratious God; called godly ſorrow. Secondly, a clearing of our ſelues from all ſuſpition of ſinne, by auoyding all apparances of euill, or by humble confeſsion of our faults. Thirdly, an holy indignation and anger for all euils paſt. Fourthly, a feare leaſt ſuch things by our corruption ſhould breake forth againe. Fiftly, a great and ardent deſire to preuent them. Sixly, a zeale againſt all euill in our ſelues and others, and of doing all good we can in our generall & ſpecial callings. Seuenthly, a godly reuenge and puniſhment by brideling our luſts and refraining not onely from things forbidden, but euen from ſome things which are indifferent, and be vnder our libertie, if eyther they be an offence to others. 1 *Cor.*8.13. *Rom.*14. or occaſion of ſin to our ſelues.

Qu. *Why is this article of repentance put in the firſt place?*

A. Becauſe it is in vain to heare ought of God or Chriſt, of grace or ſaluation, vntill we be taught to know our own miſerable eſtate by ſinne

Thus farre of the firſt Principle, the ſecond followeth.

Second doctrin of the Catechiſme.

Qu. *WHat is the ſecond article of the Catechiſme?*

An. Faith towards God.

Qu. *Why is this article of faith toward God, the ſecond fundamentall article?*

An. Becauſe hauing learned and beleeued that our works are dead, and our ſelues through their deſert vnder condemnation, we ſhould ſurely be plunged into deſpayre, if the eye of our mind ſhould not he raiſed vp to looke vpon God as a mercifull God in Chriſt.

Qu. *What things are to be handled in this ſecond article?*

An. Firſt, the obiect of faith, to wit, God. Secondly, the nature and office of faith.

Qu. *How many things are we to know and beleeue touching God?*

An. Fiue: firſt, his exiſtence, or that he is: Secondly, his

his eſſence, or what he is: thirdly, his perſons, how many they be: fourthly, his actions or workes: Fiftly, of God incarnate and crucified, or of God made man.

Qu. *Is it neceſſary to know that God is?* That there is a God.

An. Yea, for without this all religion faileth. *Heb.* 11.6.

Qu. *How may we be perſwaded that God is?*

An. Firſt, By the Scriptures, which euery where witnes of him that he is. Secondly, by the works of creation. *Rom.* 1.20. *Pſal.* 19.1.2. for the creatures which be in the world cannot make the world, and the world could not make it ſelfe, therefore it muſt haue a maker, which is God. Thirdly, by the teſtimonie of our conſciences, which accuſe vs & terrifie vs euen for ſecret ſinnes, whereof the world can take no knowledge, which is an euidence that there is a diuine iudge to whom wee muſt giue account of our ſecrets.

Qu. *What iudge ye of his eſſence or nature?* Of the eſſence of God.

An. That none [a] can vtter it as it is. 2. *Cor.* 12.4. or if any could declare it, yet we cannot be made to know it, becauſe it is incomprehenſible. 1. *Tim.* 6.16.

[a] The eſſence of God is ſo vnſearchable as it is eaſier to ſay, what he is not, then what he is.

Qu. *May not God be deſcribed to vs in any ſort?*

An. Yes, by his *properties, which be two-fold: Firſt, incommunicable, which agreeth properly and only to himſelfe. Secondly, communicable, which may be and are attributed to other creatures, men and Angels.

*Properties of God.

Qu. *What be the properties of the former rancke?*

An. Firſt, Omniſcience, whereby hee perfectly knoweth himſelfe and all other things. *Pſal.* 139.1.2. Secondly, Eternitie, without beginning of dayes, or end of yeares. *Rel.* 1.8. Thirdly, Omnipotencie, whereby hee is able to doe what hee will, and more things then euer hee will doe, and to hinder whatſoeuer hee will not haue done. *Reu.* 1.8. ſaith the Lord almightie. Fourthly, Vnchangableneſſe, being alwayes one and the ſame in his nature and will. *Iames* 1.18 Fiftly, Vnmeaſurablenes, being of infinite extenſion filling heauen and earth. *Acts* 7.48. *Pſal.* 145.

Pſal. 94.1.

Qu. *What be the properties of the ſecond rancke?*

An. Power, Mercy, Goodnes, Truth, Loue, Wisedome, Iustice, Holinesse.

Qu. *How doe these agree to created natures?*

1. From God. *Iam. 1. 16.*

An. First, by participation, and from another: Secondly, in measure, not infinitely: Thirdly, as qualities, which may be separated from them, as appeareth in the Angels which fell, and in sinfull men.

Qu. *How doe these properties agree to God?*

There is nothing in God, but it is God. *Zanchius.*

An. First, from himselfe, *I am that I am, Exod. 3.* Secondly, aboue measure. Thirdly, as essentiall to him, his mercy is his essence, so of the rest.

Qu. *You can giue vs some description of God, by this which you haue spoken.*

What God is.

An. Yea, God is a spirit, or spirituall substance, being of himselfe, and cause of being to all his creatures, eternall, immutable, infinite in knowledge, power, mercy, truth, iustice and holinesse: or thus, God is a most perfect selfe-being, or an infinite perfection: or thus, God is an almightie and eternall Spirit, most holy, most wise, most righteous, maker and gouernour of the whole world, and euery thing therein: these discriptions being diuers in words, are yet one in substance.

Qu. *But for the ignorant sake speake yet more plainely what God is?*

An. God is such a nature as is of himselfe, and by himselfe, from euerlasting without dependance of any other, the soueraigne cause of all things which be, himselfe not subiect to any change or alteration, seeing and knowing all things before euer they come to passe, infinitely louing all goodnesse, and hating all vice and euill, full of all power to reward the one, and to take reuenge on the other, most mercifull towards his creatures, to pitty and relieue their misery; but especially, toward his children, in keeping that promise most constantly, which he in great goodnes, and mercy made and gaue to them for their eternall happinesse by Christ.

Qu. *What vse is to be made of this description of God?*

An.

An. Manifold, firſt to correct all thoſe godleſſe fancies and imaginations which ariſe in mens braines contrary to that which God hath thus reuealed of himſelfe. Secondly, to helpe men in their ſecret prayers vnto and in the meditations of God, to thinke and iudge aright of him, as of an infinite and moſt glorious being, that is all goodneſſe power, and wiſedome. Thirdly, to moue men to loue him for his great goodnes. Fourthly, to truſt him on his word, who is of ſuch truth. Fifdly, to feare him whoſe power and iuſtice is ſo fearefull. Sixtly, to ſuffer him to gouerne them whoſe wiſdome is ſo perfect. Seuenthly, to be obedient to pleaſe him whoſe maieſtie and authoritie is ſo excellent & glorious. Eightly, to depend vpon him who is the author and giuer of our being and all other good things. And laſtly, to labour to imitate this God in ſuch his properties, wherein we may and ought to be like him, ſtriuing to beare the image of his truth, loue, mercy, goodneſſe, iuſtice and wiſedome, ſtudying to be wiſe and mercifull, good, iuſt and louing, as God is.

Qu. *What hold yee touching the perſons in the God-head?* Vnitie of God-head.

A. That the God-head being one, is yet diſtinguiſhed into three perſons.

Qu. *How proue yee that there is but one God?*

An. Firſt, by Scriptures, 1. *Cor.* 8. 6 *Epheſ.* 4. 6. Secondly, by reaſon, becauſe there cannot be two eternals or infinits. It may alſo be declared by theſe ſimilitudes: As euery body hath but one ſoule, and no kingdome can endure two kings, ſo the world hath but one ſoueraigne gouernor which is God: this ouerthroweth pluralitie of Gods, or the opinion of many Gods.

Qu. *How are the perſons named and diſtinguiſhed?* Trinitie of perſons.

An. 1. The Father. 2 The Sonne. 3 The holy Ghoſt: The Father begetteth; the Son is begotten; the holy Ghoſt proceedeth from them both. 1 *Iohn.* 5. 7. *Mat.* 28. 19.

Qu. *What be the actions of God?*

An. Eyther inward which reſt in himſelfe, as to know, contemplate, to loue himſelfe and his owne wiſedome. Actions of god inward.

Pro.

Outward. *Prou.*8. 30. or outward with reſpect to his creatures.

Qu. *What be his outward actions?*

1 Decree. *An.* Firſt, his decree *Eph.*1.11. which worketh all things after the counſell of his will: here is his decree called the counſell of his will: Secondly, the execution of his Decree, *Ephe.*1.11. there called a working after or according to that counſell.

2 Execution.

Qu. *What is his decree?*

Decree what it is. *An.* It is his purpoſe or counſel concerning the making and gouerning of the world, and all things in it to certaine ends. *Reu.*5.21.

Qu. *What be the qualities of his decree?*

What manner one it is. *An.* Firſt, it is free depending vpon his will, *Eph.*1.11. Secondly, it is eternall before all worlds: Thirdly, it is vnchangeable and cannot be altered. *Iames.*1.17. Fourthly, it is wiſe, righteous, and holy, euen an himſelfe is.

Parts of his Decree. Qu. *What be the parts of his decree?*

[b] Decree how diuided, the act of his decree but one, diuerſe it is in our conſideration. *An.* [b] Two: firſt, foreknowledge whereby all things were by his eternall wiſedome foreſeene at one view. *Acts* 15.18. God knew all his works from the beginning. Secondly, fore-appointment, whereby he ordained before all things which ſhould be done or not be done, *Act.*2.23.

God decreeth the doing of good, and ſuffering of euill for good ends. Qu. *But if all things be decreed of God, how is not God the authour of ſinne?*

[c] If ſins had not ſome conſideration of good they ſhould not be. *An.* Somethings are good, as graces and good workes, and theſe God hath decreed himſelfe to doe them. *Iames.* 1.17. Some things be euill, as ſinne and afflictions, and theſe hee hath decreed to ſuffer them to be done by others and to direct them to [c] good ends. *Gen.*45. ver.5.7. to the declaration of his mercy or iuſtice.

Though there be an extreame good which is ſo good as it hath no reſpect of euill, to wit, God; yet there is no extreame euill, which is ſo euill, as it is inno reſpect good. Qu. *What be the kindes of Gods decree?*

An. Two: firſt, generall touching all creatures, reaſonable and vnreaſonable in heauen and earth: Secondly, ſpeciall, which concerneth the chiefe creatures, as Angels and men.

Qu. *What call ye theſe kindes of decrees?*

An. The former is called prouidence, which is his fore-

fore-determination of all, even the least things, that fall out vnto the falling of an haire, or a Sparrow, *Mat.* 10.29.30. The latter is Predestination, which is his fore-determining of the euerlasting estate of Angels and men. *Iude.* 4. *Rom.* 8. 29. 30. Predestination what it is.

Qu. *Are all Angels and men fore-appoynted to one estate?*

An. No verily, some are fore-appoynted to life eternall, these are called Elect, *Tit.* 1. 2. Others, fort-appointed to eternall death, which are termed reprobates. 2 *Cor.* 1. 3. 5. 1. *Thes.* 5. 9. *Rom.* 9. 2. 2 Parts of predestination. 1 Decree of Election. 2. Decree of Reprobation.

Qu. *What is the end of Gods Predestination?*

An. Gods glory in the manifestation of his mercy towards the Elect: and of his iustice towards the reprobate. *Rom.* 9. 22. 23. This which is spoken of the decree of God ouerthroweth the fond and false conceit of Heathenish & Christian Atheists, who attribute all things to fortune and nature, and of Papists who ascribe so much to free-will. *Eph.* 1. 6. 14. *To the praise of the glory of his grace*

Qu. *Is election of all men?*

An. No, but of a certaine number onely, as it is written, *Many are called but few are chosen.* How many be elected.

Qu. *They erre then which thinke the grace of election to be common?*

An. They doe so: for the Scripture speakes of vessels of wrath, prepared to destruction. *Rom.* 9. 22. *Iude.* 4.

Qu. *May a man know his owne election?* Whether Election may be knowne.

An. Euery elect person may and ought to be [d] assured of his owne, and must iudge charitably of others election. 2. *Pet.* 1. 10. 1. *Pet.* 1. 2. It is an errour therefore to hold that the Elect ought alwayes to doubt and be vncertaine of their saluation, and a sinne too rashly to iudge of the finall estate of others. *Rom.* 14.

[d] By the graces and fruits of the spirit of sanctification, such as be reckoned vp. *Gal.* 5. 22. and 2 *Pet.* 1. 5. 6. 7.

Qu. *What is further to be noted of Election?*

An. That it is eternall, *Eph.* 1. 4. therefore it differeth from effectuall calling, which is done in time. Secondly, Vnchangeable, *Math.* 24. 24. Therefore once Elect can neuer become Reprobate. Thirdly, most free, hauing Properties of Election.

no other cause but the good pleasure of God, *Ephes.* 1. 5. therefore not depending vpon foreseene faith or works: Fourthly, most righteous and holy. *Psal.* 145. 17. Fiftly, it is not of the end onely, but also of the means which bring vs vnto eternall life, as faith and good workes. 1 *Pet.* 1. 2. 2. *Thes.* 2. 13. *Eph.* 1. 4.

Qu. *What vse of this point?*

An. Vnbeleeuers and wicked liuers doe in vaine boast of their election, as the Iewes. *Iohn* 8. Secondly, it containes the markes of our Election, faith and loue. *Eph.* 1. 4. 2 *Thes.* 2. 13. Thirdly, it confuteth them who say, if they be elect, they may liue as they list: and fourthly, them also which say faith and good works come of our free will, whereas they flow from the free grace of election. *Eph.* 1. 4. *Act.* 13. 48.

Qu. *How is Gods decree executed?*

Execution of Gods decree.

An. By his works of creation, and gouernement.

Qu. *What things are to be knowne touching creation?*

Creation.

An. First, the authour, the whole Trinitie. *Gen.* 1. 1. Gods made the world, in the plurall number, to note the Trinitie of persons, and afterward, *Let vs make man, &c.* Secondly, the matter, of nothing. *Heb.* 11. 3. Thirdly, the manner, not by tooles but by his word. *Psal.* 148. 5. Fourthly, the order, first, a rude heape, or vast chaos without forme, then a distinct distribution into seuerall kinds of creatures. *Gen.* 1. ver. 1. 2. 3. 4. 5. *&c.* Fiftly, the time, in [e] sixe dayes. *Exod.* 20. 11. Sixtly, the end, Gods glory. *Prou.* 16. 4. *Rom.* 11. 36. Seauenthly the vse, that wee might stirre vp our mindes to behold, and open our mouthes to praise his eternall power, wisedome and bountie. *Rom.* 1. 19. 20. 22. *Psal.* 148. throughout.

[e] Within which sixe dayes, wee hold the Angels (as being his chiefe and choice worke) were made. *Gen.* 2. 1. the whole armie of creatures made within sixe dayes: on which day they were made we determine not, because Scripture therein is eyther silent, or not open enough at least to my vnderstanding.

Qu. *What is the* [f] *gouernement of God?*

An. That whereby he administreth all things according to his decree.

Qu. *What be the parts of it?*

[f] Gouernement, called his temporall prouidence to distinguish it from his fore-determination, and eternall prouidence.

An.

An. Preseruation, whereby he preserueth and vpholdeth euery particular thing and creature so long as pleaseth him. 1. *Tim.*4. 10. *Heb.*1. 2. 3. Secondly, [g] Rule, whereby as Lord of heauen and earth he ordereth and disposeth euery thing most mightily, wisely and iustly, to his owne glory and good of his Church. *Eph.* 1.11. *Rom.*11. 36.

Parts of gouernment.
1 Preseruation.
2. Rule.
[g] In the ruling and preseruing of humane creatures God vseth kings and other Magistrates, as his vicegerents, of whose authoritie, dignitie, degrees, office, and commodities of their gouernement yee may read. *Psal.* 82. *Rom.* 13.

Qu. *How doth he preserue and rule the world?*

An. Eyther by [h] meanes, or without, or against meanes.

Qu. *What followes hereof?*

An. That the Lord God the fountaine of nature, is not tyed to the Law of nature, meanes are rather in respect of vs, then of God who worketh as hee will euen contrary to meanes.

[h] Amongst the meanes, Angels are principall, serving to the effecting of Gods decree in the greatest works thereof, the safetie of good men, and destruction of the wicked. *Heb.* 1.14.

Qu. *What vse is to be made of this doctrine, of Gods gouerning all things?*

An. First, it teacheth contentment in euery estate: in aduersitie to be patient, in prosperitie to be thankfull. *Psal.* 39.9. Secondly, also it teacheth in all necessities and dangers to seeke to God by prayer, *Act.* 4.24. Lastly, because hee preserues and rules by meanes, therefore wee are not to neglect them least wee tempt God. *Mat.*4. 7. nor to trust in them least we deny God, this was the fault of king *Asa* who trusted in the Physition.

Qu. *What learne ye hereby that God worketh against meanes?*

An. We learne this, that when meanes are wanting or be against vs, yet we ought still to trust in God for helpe, as *Daniel* and *Sydrach*, &c.

Qu. *Amongest all the workes of diuine gouernment which is chiefest?*

An. The worke of Redemption.

Worke of Redemption.

Qu. *Doth it excell the worke of our Creation?*

Why greater then the work of Creation.

An. Yes, sundry wayes: first, in Creation God brought something out of nothing; in our Redemption he brought life out of death, and saued them which were worse then nothing. *Rom.* 5. 6. 7. 8. Secondly, the world was created with a word: he said, *Let it be light, and it was light, Gen.*1.4 But redeemed with most horrible sorrowes and paines.

Act. 2.24.

Mat. 27. throughout. Thirdly, in creation God made known his power and wisdome: *Rom.* 1.20. in Redemption hee manifested his iustice and mercy. Fourthly, in creation God made man: for our redemption God was made man, *Gal.* 4.4. Lastly, by our creation we are sonnes of God, but by Redemption members of Christ, and hee is of heauen.

Qu. *From what things are we redeemed?*

An. From sinne, [i] Sathan, hell and eternall death, and restored to righteousnesse, Gods fauour, and a greater happinesse, than we lost in *Adam.*

Qu. *In what respect is our happinesse by Redemption greater than our happinesse by Creation?*

An. This was after a sort [k] earthly and changeable: that is constant and heauenly.

Qu. *What things are we to know concerning our Redemption?*

An. Three things: first, the person of our Redeemer: Secondly, his office: Thirdly, his benefits.

Qu. *What doe yee beleeue touching the person of our Redeemer?*

Anſ. That hee is God and man in one [l] person. *Rom.* 1.4. 5.6.

Qu. *Was God turned into man?*

An. No verily, but man was assumed vnto God. *Heb.* 2.16. God tooke in to the fellowship of person mans nature.

Qu. *Are these natures of God and man in Christ, so* [m] *ioyned, as they remaine distinct and vnconfounded?*

An. These two natures, with their properties, and actions though they be vnited in one person of our blessed Sauiour, yet they abide vnconfounded, so as the God-head is not the man-hood, nor on the contrary. Also the man-hood is not eternall, infinite, almightie, &c. nor the God-head is

[i] To all these the very elect are in bondage held prisoners at their will. 2. *Tim.* 2.26.

Christs life was the ransome or price which brought libertie to such as beleeue. 1 *Tim.* 2.4. Who gaue him selfe a ransome, this was paid to Gods iudgement, which being satisfied, Sathan lost his hold.

[k] Wee should haue hued in an earthly paradise subiect to change, but by Christ wee haue a stedfast and heauenly condition.

[l] *Emanuel*, a name of his person, *God with vs.*

[m] From this vnitie of person it commeth to passe, that in Scripture that which is proper to the one nature is assumed of the other, as where it is said, that God purchased the Church with his blood. *Act.* 20.28. And the Lord of glory was crucified. 1. *Cor.* 2. And hee that descended, is the selfe same that ascended, *Ephes.* 4. where that which Christ did as man, is attributed to his Godhead, by the vnitie of the person.

not

not mortall, finite, ſubiect to hunger or thirſt: The God-head did not ſpeake, walke, obey, ſuffer death; the man-hood did not caſt out diuels or doe other Miracles, or ſupport it ſelfe in ſuffering, or giue merit to his obedience, but in the worke of our Redemption each nature did that which is proper to it, their properties and actions concurring to effect the glorious deliuerance of the Elect.

Qu. *How is this vnion wrought?*

An. By the incredible operation and infinite vertue of the holy Ghoſt. *Luke.* 1.35. How this vnion is wrought.

Qu. *Was this vnion neceſſary for our Redemption?*

An. Yes, moſt neceſſary; for Chriſt our Redeemer, as God onely could not be ſubiect to the Law, to fulfill it; nor to beare the puniſhment of our offending againſt it: and as man onely, he could not haue made the obedience of his life, and ſuffering of miſeries at his death meritorious for our ſaluation. Secondly, as God onely hee could not haue[n] dyed, and as man onely he could not haue[o] ouercome death. Laſtly, as God onely hee could not haue made a ſatisfaction, for that by iuſtice muſt be made in the ſame nature which offended: and as man onely, he could not haue applyed it to vs, and made it effectuall in vs, for this is the worke of the ſpirit which hee giues vnto vs as hee is God. Why needfull. The God-head is impaſſible. Meer man cannot merit of God. [n] This required a mortall nature. [o] This required an infinit power.

Qu. *Is this vnion of two natures in one perſon inſeparable?*

An. It is [p] inſeparable and perpetuall, or elſe the couenant of mercy and life betweene God and vs, could not be euerlaſting, hereof called in *Hebrews*, an eternal high prieſt, and ſaid to haue purchaſed eternall redemption. [p] This vnion neuer diſſolued not by his death, wherein his body ſeparated from his ſoule, but neyther body nor ſoule diuided from the perſon of the Sonne of God.

Qu. *Why ſo?*

An. Becauſe our Redeemer was not onely once to dye for the taking away of ſinnes, but for euer to appeare in the ſight of God for vs. *Heb.* 9.24. to make interceſsion for ſinners. [q] Sin had made (as *Eſay* ſaith) a ſeparation betweene God & vs, ſo as we wer enimies. *Rom.* 5.6.7.

Qu. *What is the office of our Redeemer?*

An. His office is to be a mediator of [q] reconcilement betweene God and man. 1 *Tim.* 2.4.

*Christ a name of his office, as Iesus of his benefits.

Qu. *Is he not called* *Christ *in respect of his office?*

An. Hee is so, and it is as much as Gods annoynted, to shew that his Father did consecrate him to the office of a mediator, and did furnish him with all meete gifts, *Ioh.* 6.27 *Act.* 10.38.

Qu. *What be the parts of his Mediatorship?*

Our prophet.

An. Three: first, Prophetship, whereby hee declareth God his Father, and his counsell touching mans saluation.

Our highpriest *Luke.* 1.35. 2 *Cor.* 5.21.

Iohn. 1.18. Secondly, his Priesthood, whereby hee workes the matter and merit of our Redemption: first, in his holy conception: secondly, in his innocent and righteous life: thirdly, in the oblation of himselfe vpon the Crosse at his death. *Heb.* 9.28. Thirdly, his kingdome whereby he doth effect all this in vs. *Luke*, 1.32.33. and apply it to vs.

Our king.

Qu. *How doth he apply to vs the effects of his Prophet-ship and* 'Priest-hood?

'Parts of his kingdome.
1 Worke of his spirit.
2 Church policie in lawes and officers with their gifts & functions all depending vpō the disposition of this eternall king. *Rev.* 2.1. *Eph.* 4.7.8.9.10

An. First, by the 'inward operation of his spirit, whereby as he hardens the reprobate, so he enlightneth and draweth the Elect. Secondly, by an outward diuine pollicie, whereby he ruleth his Church till the last and great iudgement.

Qu. *Rehearse the benefits of our Redeemer.*

An. The 'benefits 'are innumerable, euery one more worth then a world, signified in his name *Iesus*.

'Benefits from our Redeemer. Iesus a Sauiour or giuer of saluation, which comprehends all his benefits here named & whatsoeuer els.

Qu. *Which is the first?*

An. Incorporation, whereby wee are ingrafted into him, to become one with him. *Eph.* 5.30.

Qu. *Which is the second?*

An. Reconciliation, whereby we are deliuered from the wrath of God, and restored more perfectly into his fauour. 2. *Cor.* 5.19. *Col.* 1.20.

Qu. *Which is the third?*

An. Remission of sinnes, which is the remouing of the guilt and punishment from vs by his sufferings. *Col.* 1.12:

Qu. *Which is the fourth?*

An. Imputation of righteousnesse wherby our sins are accounted his, & his obedience is accounted ours. 2, *Co.* 5.21

Qu.

Qu. *Which is the fift?*

An. Interceſsion whereby he appeareth in the heauens preſenting our ſelues and prayers which wee make in his name, and other good workes ſpotleſſe vnto his Father. *Rom.* 8.34. *Heb.* 9.24.

Qu. *Which is the ſixt?*

An. Acceptation to eternall life whereby we are accepted as worthy of life, for Chriſts worthineſſe. *Eph.* 1.5.

Qu. *Which is the ſeauenth?*

An. Adoption, whereby of the Children of wrath by nature, we are become the children of God by grace. *Gal.* 4.4

Qu. *Which is the eight?*

An. Sanctification, whereby we dye to ſinne, and liue to righteouſneſſe. *Rom.* 6. throughout. 1. *Pet.* 2.25. This gift being vnperfect in this life is therfore accompanied with a cõbat betweene the old man & the new wherof *Rom.* 7.15. our ſpirituall armour being named. *Eph.* 6. 13.14.15.16.

Qu *Which is the ninth?*

An. Corroberation, whereby we are kept in holineſſe to the end. *Eph.* 6. 10. 1 *Pet.* 5.10.

Qu. *Which is the tenth?*

An. Glorification, whereby holineſſe here begun by Grace is fully perfected in the kingdome of heauen. *Rom.* 8.30. the Saints liuing now the life of glory.

Qu. *What vſe is to be made of theſe benefits?*

An. Firſt, they miniſter cauſe to conſider of the manifold loue of Chriſt, and the vnſearchable riches of his grace. Secondly, wee may giue an ayme how abundantly fruitfull the Lords Supper is to ſuch as rightly pertake it ſeeing ſuch things ſo many and great are there offered and aſſured, euen Chriſt himſelfe with all thoſe benefits we haue named. 1. *Cor.* 10.16. *Mat.* 26.28. Thirdly, they occaſion vs more earneſtly to loue and praiſe our [u] Redeemer and more heartely to obey him. *Eph.* 1.3. *Rom.* 12.1. [u] The more and the more excellent we ſee his benefits to be toward, the more it inflameth our harts with his loue.

The meanes how to obtaine Chriſt with righteouſneſſe and all other benefits which belong to life eternall, where,
of Faith, and the office thereof.

BVt ſeeing we haue learned before that by nature wee are the children of Gods wrath and vnder death, how ſhall wee become

Of our coniunction with God by Christ through faith in him.

become partakers of eternall life, and of Christ with these benefits which bring to it?

An. By being ioyned to God who is that life himselfe, *Iohn.* 5. 26.

Qu. *But wee sinners cannot attaine to the most iust God.*

An. True, therefore God in the person of his Sonne descended to vs, and tooke flesh of our flesh. *Iohn* 1. 16. 1 *Iohn.* 5. 11. 12.

Qu. *But hath this flesh of Christ life in it?*

An. It hath so from the God-head the fountaine of life. *Iohn.* 6. 65.

Qu. *Is this life communicated from Christ to the Elect?*

An. It is so, by his flesh which is the [a]conduit to conuey it to them. *Iohn.* 6. 54.

[a] God the Father is as the fountaine of life, Christ as the conduit, the word as the pipe, our beleeuing harts as the cisterne.

Qu. *Must the Elect haue coniunction with Christ that they may be partakers of this true life?*

An. They must haue a reall coniunction such as is betweene the head and the members, the Vine and the branches. *Iohn.* 15. 1. *Eph.* 4. 15. 1 *Cor.* 12. 12. husband and wife, *Eph.* 5. 25. 26.

Qu. *What is the band of this coniunction and knitting?*

An. The spirit of Christ by his infinite vertue. 1 *Cor.* 6. 17. & 12. 13.

Of faith, the office, & parts of it.

Qu. *By what meanes doth the spirit knit vs and Christ?*

An. By the meanes of faith, which the spirit through the word preached creates in our hearts that wee may receiue Christ and his benefits. *Eph.* 3. 17. *Rom.* 10. 17.

Qu. *What doe ye call Faith?*

Faith what it is.

An. That [b]gift of God whereby the soule is enabled to apprehend Christ as he is set forth in the word and Sacraments.

[b] This is the definition of a true and aliuely iustifying faith. not of other as historicall, miraculous, and temporarie faith, all which may be in reprobates.

Qu. *Is not this common to all other gifts of the spirit?*

An. No verily, it is proper to [c] faith onely to receiue Christ. *Iohn.* 1. 12. *Gal.* 3. 14.

Qu. *Is it not in this sense said that we are iustified by faith?*

[c] Faith as it looketh to Christ, the work of it is to receiue him, as it lookes to the Saints it works by loue. *Gal.* 5. 6.

An.

An. It is ſo, not becauſe faith as a vertue, qualitie, or worke is any part of righteouſneſſe, which is wholy in Chriſt his obedience and ſufferings. 1. *Cor.* 1. 30. but becauſe it is a ſpirituall hand to receiue his iuſtice to be ours.

Qu. *Is Chriſt and his righteouſneſſe ours to iuſtifie vs, before it be receiued by faith?*

An. Our righteouſneſſe is perfectly and fully wrought before, and it is ours in the purpoſe of God, who hath decreed to giue it vs, but till wee beleeue wee haue no profit by Chriſt but are as the reprobates be, that is, ſinners, vngodly, enimies, children of wrath, *Rom.* 5. 6. 8. *Rom.* 3. 6. *Eph.* 2. 2. 3. Sauing that the Elect are vnder the decree of Gods loue, and are preſerued from the downe-fall mentioned, *Heb.* 6. 4. 5. 6. whereinto ſome reprobates fall.

Qu. *It ſeemeth to me ye will haue faith coupled with Chriſt to make vs righteous?*

An. No, my meaning is that Chriſts[d] iuſtice onely makes me ſtand righteous, but it is not allowed me to be my iuſtice vntil I beleeue, and ſo apply it to my ſelfe. *Rom.* 4. 3. 4. & ver. 23. 24.

[d] The robe of Chriſts iuſtice as a garment is without vs, inherent in Chriſts owne perſon, till it be put on vs by faith then it is ours.

Qu. *By what ſimilitude may this be expreſſed?*

An. By the ſimilitude of a pardon, a gift, a plaiſter, of the Sunne, of the braſen ſerpent, which doe benefit none till they be receiued, accepted, applyed and looked vpon. *Iob.* 3. 14. 15. ſo Chriſt our ſoule-plaiſter, that vnſpeakable gift of God, the Sunne of righteouſneſſe, doth not benefit any till they beleeue in him.

Qu. *What thinke yee of their opinion which ſay Chriſt and his obedience are ours, to iuſtifie vs before wee beleeue?*

An. It is ſenſeleſſe, abſurd, impious, hereticall and damnable.

Qu. *Why ſay you ſo?*

An. Becauſe it fighteth againſt ſenſe, reaſon, ſcripture, *Rom.* 3. and 4. and 10. conſent of the Church, Gods decree. *Iohn.* 6. 40. Chriſts glory. *Rom.* 4. 20. and brings in a falſe Chriſt, which ſhould be a iuſtifier of vnbeleeuers whiles they be ſuch.

Qu. *But the Elect are accounted iust with God in his eternall counsell, therefore iustified before and without faith?*

An. This is an absurd reason, for iustification or accounting iust is distinguished from eternall predestination as an effect from the cause, a timely effect issuing out of an euerlasting cause. *Rom.* 8. 30. Againe, euen in Gods eternall counsell, hee doth so decree to iustifie the Elect as it was ordayned to be by faith in Christ, *Gal.* 3. 8.

Qu. *What vse is to be made of this doctrine?*

An. First, it admonisheth vs aboue all things to labour for a liuely faith: secondly, it confuteth Papists who set vp other meanes to apply Christ, and them which will haue Christ and all his good things without application.

Qu. *Be there not degrees of faith?*

Degrees of faith.

An. Yes, there is a little and a great faith, a weake and a strong faith. *Rom.* 4. 19. 20. *O ye of little faith. Mat,* 6. 30. *Woman great is thy faith. Mat.* 15. 28.

Qu. *What difference is there between a weake and a strong faith?*

An. None in the nature of the thing, but in the measure of apprehending Christ: for the weake faith being true and liuely, is sufficient to lay hold on Christ, as a weak hand can hold a stone as sufficiently, though not so firmely as a stronger. Againe, the strong faith is that which Scripture calleth [e] full assurance, whereas a weake faith worketh but an assurance of the promise concerning Christ.

Rom. 4. 20. *Col.* 2. 1.

[e] Those Catechismes which generally define faith to be a full assurance or perswasion they define not faith, but one measure of faith, to wit, the strong faith.

Qu. *Is any faith so strong, as altogether to be without doubting and vnbeliefe?*

An. None, because all faith, (as all other graces) hath [f] imperfection and is mingled with some doubting, feare, ignorance or vnbeliefe, which yet the stronger faith doth sooner ouercome then the weake.

[f] *Mark.* 9. 24. 1. *Cor.* 13. 9. 12. Seeing our knowledge is vnperfect, so is our faith to, for we beleeue as we know.

Qu. *By what meanes is faith engendred?*

An. Ordinarily by the word preached, *Rom.* 10. 17. *Rom.* 1. 16. by the word not of the law, which engendreth terrour, but of the Gospell.

Qu. *By what meanes is it increased.*

An.

An. Firſt, by the word both read and preached: ſecondly, by the vſe of the Sacraments: thirdly, by prayer and godly meditations of Gods works and promiſes: fourthly, by carefull keeping of a good conſcience. *Iames.* 2.22. fiftly, by long experience of Gods mercies. *Pſal.* 23. throughout. Faith as a mother begets works, & they as a daughter ſtrengthen their mother.

Qu. *How ſhall wee know whether we haue faith?*

An. Firſt, by the feeling and ſtriuing againſt our vnbeliefe. *Mark.* 9.24. Secondly, by trauelling to ſettle our faith, *Pſal.* 42.5.9.11. Thirdly, by remouing all lets of faith, feares, diſtruſts, &c. Fourthly by vnfained loue to God, his people, his word and ſacraments, 1 *John.* 3.14. Fiftly, by repentance and amendment of life preſent, and willingneſſe to dye in hope of a better life. Marke of faith.

Qu. *What be the fruits of faith?*

An. All good works, *Iam.* 2.22. *Gal.* 5.22. Fruits of faith.

Qu. *What doe ye call good workes?*

An. All vertues and duties eyther towards God or man, which be required in the ten Commandements; contrary to the common opinion of men, who thinke onely almes deeds to be good workes. Of good works. Which be good works.

Qu. *What things are needfull to a good worke?*

An. Theſe things: firſt, that it be commanded of God, *Mat.* 15.9. *Deut.* 12.32. Secondly, that it proceede and come from faith. *Heb.* 11.4. Thirdly, that it be referred to his glory, 1. *Cor.* 10. *Whatſoeuer ye doe &c.* What required to good works

Qu. *Haue good workes any power to* g *merit with God?* g They merit not and why. 1 They are not ours. 2. A debt to God, to whom we owe them. 3. No proportion betweene them & heauen.

An. They haue not, *Rom.* 4.1.2. becauſe they are not done in perfect loue, and alſo (as they come from vs) with their imperfection they haue their ſpots and ſtaines, *All our righteouſneſſe is as the menſtruous cloth, &c, Eſay.*

Qu. *How then can they pleaſe God?*

A. They *pleaſe God as fruits of his own ſpirit through forgiueneſſe of the wants and ſpots which cleaue to them, and by the imputation of Chriſts righteouſneſſe to the working beleeuers. *How good works pleaſe God.

Qu. *Rehearſe ſome principall good workes?*

An. Patience vnder the croſſe, *Rom.* 5.4. Confeſsion of

God before men. *Rom.* 10. 9. hope of eternall glory, *Rom.* 5. 5. Mercy to the poore, called in *Mat.* 6 4. Almes. [h] Loue of our neighbours, friends, and enimies. *Luke* 6. 7. And Prayer. *Rom.* 10. 15.

[h] The chief effects of this loue ſtand in admonitions, rebukes, comforts, exhortations, informations, and ſuch good works, as concerne the ſoule the rule to guide theſe works ye haue it in *Mat.* 7. 3. 4 and *Gal.* 6. 1. *Mat.* 18. 15. 1 *Tim.* 5. 1. 2. in the ſpirit of wiſdome, loue, meeknes, compaſſion ſincerite.

Qu. *What doe ye call prayer?*

An. It is a worke of the beleeuing ſoule, deſiring things needfull of God, with confidence of obtayning through the mediation of Chriſt, *Pſal.* 25. 1. 2. 1 *Tim.* 2. 3. 4.

Qu. *What doe ye call things needfull?*

An. They be eyther things that concerne Gods glory, as in the three former Petitions of the Lords Prayer: or our owne welfare, as in the three latter: eyther of our bodyes all neceſsities for this life, Petition 4. or of our ſoules, forgiueneſſe of ſinnes paſt, Petition 5. or protection and deliuerance from ſinnes to come, Petit. 6.

Qu. *Why muſt theſe things be deſired of God?*

An. Firſt, becauſe God onely is to be truſted in. *Rom.* 10. 1. Secondly, Prayer is a religious ſeruice of God, and God onely is to be ſerued. *Mat.* 4. 10. Thirdly, God alone knoweth the deſires of our hearts, *Acts.* 1. 26. Fourthly, God alone is all-ſufficient to help. *Gen.* 17. 1.

Qu. *Is not voyce needfull in prayer?*

Why voyce behoueful in prayer, ſeeing it is a worke of the mind.

An. Prayer may be without ſound of words, as in *Moſes, Hannah, Exod.* 14. 1 *Sam.* 1. Yet there is great vſe of the voyce in prayer.

Qu. *What vſe?*

An. For the expreſsing and exciting of our owne deuotion and feruencie if we pray alone, and for the ſame end as alſo for edification of others if we pray with others, *Iohn.* 17. throughout.

Kinds of praier

Qu. *What be the kindes of Prayer?*

An. Prayer is of diuers ſorts, eyther in reſpect of the place, or of the things asked in prayer.

Qu. *How is Prayer diſtinguiſhed in reſpect of the place?*

*That is, not appointed common for all to come to.

An. It is eyther priuate, if the place of prayer be *priuate, or elſe publike, if prayer be made in a publike place.

Qu.

Qu. *How is prayer diſtinguiſhed by the things asked in prayer?*

An. Firſt, when we deſire to haue euils eyther ſinnes or afflictions, taken from our ſelues, this is deprecation, example hereof *Pſal.* 25. 7. and *Pſal.* 6. throughout. Secondly, if wee deſire to haue theſe euils remoued from others or any good done to others, then it is called interceſsion. *Pſal.* 25. 21. *Pſal.* 51. 20. Thirdly, when wee would haue good things (graces or benefits inward or outward) giuen to our ſelues, this is called prayer, or petition. *Pſal.* 25. 4. 5. Fourthly, if wee deſire that God ſhould haue praiſe eyther for deliuerance from euils, or for beſtowing good things towards our ſelues or others, this is called thankeſgiuing. 1. *Tim.* 2. 2. 4

1 Deprecation.
2 Interceſsion.
3 Petition.
4 Thankſgiuing

Qu. *What graces are chiefly to be vſed, and ſet on worke in prayer?*

An. Firſt, [i] ſound knowledge of God and our wants: ſecondly, humilitie: *Luke*, 10. 13. thirdly, zeale: *Iames*, 2. 16. fourthly, faith: *Iames* 1. 6. *Rom.* 10. 14. fiftly, loue: *Mat.* 6. 14. 15. ſixtly, conſtancie: *Luke*, 18. 1. ſeauenthly, godly ſorrow: eightly, ſpirituall ioy: 1 *Theſ.* 5. 16, 17. ninthly, compaſsion or fellow-feeling: tenthly ſobrietie: eleauenthly, watchfulneſſe, *Mat.* 26. 41. 1 *Pet.* 4. 7. twelfthly, ſingleneſſe of heart. 1. *Tim.* 2.

[i] Graces needfull to true chriſtian prayer. Knowledge to direct vs to aske what we ſhold: humilitie by ſight of our vileneſſe and vnworthineſſe compared with Gods maieſtie: zeale of Gods glory: faith to beleeue the promiſe of being heard: conſtancie to hold out, if we be not heard preſently: godly ſorrow for thoſe ſinnes whereof we aske pardon, and of thoſe wants whereof wee aske forgiueneſſe and ſupply: ſpiritual ioy in the feeling of mercies already receiued, and hope of more: compaſſion of others ſinnes and miſeries for whom wee pray: ſobrietie, that the body being kept vnder by abſtinence, the ſpirit may be free to pray: watchfulneſſe, in moderate ſleepe of the body: vigilancy of the minde: ſingleneſſe, deſiring things prayed for from our hearts not from our lips onely.

Qu. *Doth not this proue that no hypocrite or wicked man can pray aright?*

An. True, it doth ſo, becauſe they haue but the ſhadow and appearance, without the truth and ſubſtance of theſe graces. Alſo this proueth prayer to be one of the hardeſt works of a Chriſtian, contrary to the common opinion of ignorant men, who take prayer to be but a mouing of the lips, and repetition of certaine words.

Qu. *But are not hypocrits and euill men which liue within the Church bound to pray?*

An. They are bound by vertue of the Commandement of God to all externall works of Religion, and their praier though not made aright, yet preuaileth for many temporall blessings and deliuerances, this is proued by the story of *Simon Magus*, *Act.* 8. & *Achab.* & *Psal.* 107.

Qu. *Why is Christs mediation needfull?*

In Christs name.

An. Not onely for the commandements sake, which biddeth vs pray in his name, but because our best prayers haue their wants and faults, and therefore cannot be accepted, except they be purged by the death of Christ. *Heb.* 13 15. [k] *Reu.* 7. 3. 4.

[k] Christ is that other Angels who standing before the Altar, and hauing his golden censor ful of odors offereth them with the prayers of the saints which by that meanes are a sacrifice of sweet smelling sauour to God.

Qu. *What is it to pray in Christs name?*

An. First, to desire to be heard for his loue and merit: Secondly, to trust that our praiers shal please God through Christs merit.

Qu. *Why doe yee require that both desire and confidence or trust should be had in prayer?*

An. Because these are the two wings, vpon which the soule of a Christian in prayer must mount, and soare vp to heauen, as Christ saith, whatsoeuer ye desire in prayer, beleeuing in my name it shall be done for you. *Mark.* 9.

Of Patience vnder the Crosse.

Qu. *YOu reckoned vp patience vnder the Crosse amongst the fruits of faith, tell vs I pray you, what is it that you call the Crosse?*

An. Euery tribulation or affliction which befalleth vs in this life, but namely, and more especially such as befals vs for righteousnesse sake: so as there be both generall crosses which happen for sinne, and be common to all, and special crosses which happen for righteousnesse sake, and be peculiar to the godly.

Qu. *Who sendeth these afflictions?*

An. They all come from God, as it is written, *No euill is*

in

in the Citie but God hath done it, Amos 3.6. and they are ſent of God for moſt iuſt and good ends.

Qu. *What be the ends for the which common afflictions are ſent?*

An. The end of them as God intendeth in reſpect of euill men, is to inuite them to repentance, that is, to giue them occaſion of turning; or to leaue them without excuſe, *Rom.* 2.4. but the euent of them in reſpect of the men themſelues to whom they are ſent, it is the hardning of them in ſinne. *Rom.* 2.5. but in reſpect of the godly, the vtmoſt end of Gods counſell in afflicting them in reſpect of themſelues, it is to preſerue them from periſhing with this vnrepentant world, 1. *Cor.* 11.32. *Yee are chaſtiſed leaſt ye periſh with the vnrepentant world.* There be alſo other ends, which ſue and lead to this end: as firſt, the humbling and meekning them vnder Gods hand: Secondly, the amendment of their liues, *Euen to hide the pride of man, and to turne him from his enterpriſe*, as *Iob* ſpeaketh. *Iob.* 33.17.

Qu. *What doe yee call the Croſſe ſent for righteouſnes ſake?*

An. Such an affliction as is ſent eyther for any well-doing in reſpect of doing any good or hindering any euill; or ſuch as commeth to vs for our loue and profeſsion of the Goſpell, as any rebuke, iniury in word or deed, in name or goods for Chriſts ſake, and amongſt theſe martyrdome is chiefe, which is a willing and conſtant ſuffering of death, or torment for the truth of God.

Qu. *What is the end of theſe kinds of Croſſes?*

An. Firſt, they come for a notable tryall of the faith & conſtancy of the Godly: ſecondly, for the confirmation of the Church by their conſtant ſuffering. *Phil.* 1. *Rom.* 16. thirdly, for a teſtimoniall againſt the wicked world, *Mat.* 10. Laſtly, after they be tryed, they ſhall haue a crowne of glory in heauen. *Iames.* 1. 12.

Qu. *Now define vnto vs what patience is?*

An. It is the grace of the ſpirit whereby the Chriſtian ſoule is made able to endure the ſhame & ſmart of the croſſe.

Qu. *What be the extreames of this vertue?*

An.

An. Blockiſh ſenſeleſſenes, whereby the bitterneſſe of affliction is not felt. Secondly, impatiencie when men rage vnder the heauy hand of God, patience walks in the middle and feeleth the griefe and paine of afflictions in ſuch ſort, as yet with good contentment it keepeth vs quiet vnder it, waiting by hope for a good and happy end in Gods bleſſed time according to his promiſe.

Qu. *By what conſideration doth God vſe to worke patience in the hearts of his Children?*

An. By theſe and ſuch like: firſt, that it is his will to afflict his children, *Heb.* 13. 6. 7. 8. 9. Secondly, that their brethren which be in the world taſt of the ſame cup. 1. *Pet.* 5. Thirdly, that God will not afflict his owne aboue their ſtrength, but will miniſter ſufficient ſtrength to beare. Fourthly, that hee will at laſt graunt a very good iſſue, making all things turne to their beſt in the end. 1. *Cor.* 10. 13. Fiftly, that the Sonne of God was not free from afflictions, and that is a great mercy to be conformed and made like to Chriſt in ſuffering, that they may be like him in glory. 2. *Tim.* 1. *If we ſuffer with him, we ſhall alſo raigne with him.* Sixtly, that the afflictions of this life be both ſhort and momentary, but the glory which followeth this life hath both perpetuitie and waight. 2. *Cor.* 5. Laſtly, becauſe afflictions through Gods bleſsing bring forth patience, and patience, experience, and experience hope, and this maketh not aſhamed.

Qu. *What doe yee call hope?*

An. It is that grace whereby the Chriſtian ſoule in regard of Gods mercy and truth certainely expecteth the performance of all good things promiſed, but eſpecially of life eternall.

Qu. *What difference betweene Faith and Hope?*

An. Faith aſſureth vs of the truth of Gods promiſe, hope looketh for the accompliſhment thereof.

Of

Of the [a] *Sacraments.*

[a] Of Sacramẽts the ſeales of faith, and outward teſtimonies of Gods loue in Chriſt.

Qu. *WHich is the third Article of the Catechiſme?*
An. The doctrine of Baptiſmes.

Qu. *What is meant by the doctrine of Baptiſme?*
An. The doctrine of the Sacraments, both being comprehended vnder one, by a Synechdoche of the part for the whole.

Qu. *Wherefore is the doctrine of Sacraments the third fundamentall article?*
An. Becauſe our faith in God being infirme and little, wee were to be taught next after faith, whence to fetch ſtrengthning and ſupport of our weakeneſſe.

Qu. *Why doth he ſay Baptiſmes?*
An. To note a double waſhing: firſt, outward by the Miniſter: ſecondly, inward by Chriſt. *Mat.* 3. 11.

Qu. *What doe ye call a Sacrament?*
An. An outward viſible ſigne and ſeale, ordayned of God to admoniſh and aſſure our mindes of the truth of Gods [b] couenant concerning the free ſaluation of our ſoules by Chriſt Ieſus. *Rom.* 4. 11.

Of Sacramẽts in generall. What a Sacrament is.

[b] The couenant not of workes which promiſeth life on cõdition of fulfilling the law: but of grace which promiſeth Chriſt & all other good things belonging to earthly or heauenly happines, on condition we beleeue the Goſpell.

Qu. *Who is the authour of the Sacraments?*
An. Chriſt himſelfe the Sonne of God is author of the Sacraments in the new Teſtament, *Mat.* 26. 26. and 28. 19. 20.

Qu. *Why muſt Sacraments be of diuine appointment?*
An. Becauſe it is requiſite that as God made the couenant of grace and ſaluation, ſo he ſhould confirme that couenant by what tokens himſelfe thought meete: Alſo this perſwadeth Chriſtians of the neceſsitie and profitableneſſe of the Sacraments, becauſe Chriſt ordaineth nothing in vaine. Laſtly, this warneth all men with obedience and due reuerence to reſort vnto the vſe of them, as vnto the ordinances of Chriſt, which cannot be iniured and prophaned without iniury to Chriſt the authour. 1. *Cor.* 11. 27.

Whereunto Sacraments ſerue.

Qu. *To what vſe doe Sacraments ſerue?*
An.

An. Firſt, to be markes of our profeſsion to ſeuer Gods people from all ſtrangers: Secondly, to inſtruct and teach our mindes in the truth of the Couenant; as Baptiſme teacheth vs that wee come into the world full of vncleanneſſe, and that all holineſſe is to be fetched from Chriſt: and the Lords Supper teacheth vs that eternall life in part and in whole, conſiſteth in the pertakeing of Chriſt: Thirdly, to confirme and eſtabliſh our mindes in the promiſe of righteouſneſſe. *Rom.* 4. 11.

Qu. *Are the promiſes vncertaine and doubtfull?*

An. No, the promiſes are in Chriſt, *yea*, and *Amen*, moſt ſure and vndoubted, but our faith hauing great [c]infirmitie in it, needeth ſtrength by the helpe of the Sacraments.

2. *Cor.* 1. 20.

[c] Sacraments are for confirmation not of the promiſe of God but of our faith, which is weake.

Qu. *How* [*] *many be the Sacraments of the new Teſtament?*

An. Onely two: Baptiſme, and the Lords Supper. 1 *Cor.* 10. 1. 2. & 1 *Cor.* 12. 13.

[*] Number of ſacrament how many.

Qu. *What thinke ye of the fiue Sacraments added by the Romiſh Church?*

Three things needfull to make a Sacrament.

An. They are no Sacraments, firſt, lacking diuine inſtitution: ſecondly, being no ſeales of the couenant: thirdly, they want outward ſignes, which three things are required vnto Sacraments.

Qu. *Which is the firſt Sacrament?*

Of Baptiſme.

An. Baptiſme: the Sacrament of our incorporation or ingrafting into Chriſt. *Rom.* 6. 2. *Gal.* 3. 27.

Qu. *What things are to be conſidered in this Sacrament?*

An. Firſt, the outward ſigne, Water, and the action of waſhing with water: ſecondly, the inward thing, Chriſt his bloud and ſpirit: thirdly, the proportion or agreement betweene them both: That as the body is cleanſed outwardly from filth by water, ſo is the [d]ſoule purged by the bloud and ſpirit of Chriſt.

[d] The ſoule is purged in Baptiſme both to remiſsion of ſinne, and vnto Sanctification.

Qu. *What be the* [*] *benefits aſſured to vs in Baptiſme?*

[*] Benefits of Baptiſme.

An. Firſt, remiſsion of ſinnes: ſecondly, Repentance. *Mark.* 1. 3.

Qu. *Whence hath Baptiſme all this efficacie and vertue?*

An.

An. Not from the Miniſter, nor from the creature of water, or any action about it, but from the ſpirit of Chriſt, applying to vs Chriſt and his merits, *Tit.* 3. 5. 6. *Mat.* 3. 11.

Qu. *What is the forme of Baptiſme?*

An. To dip into the water, or [c] ſprinkle with water in the name of the Father, the Son, & the holy Ghoſt. *Mat.* 28

Qu. *Who are the parties to be Baptiſed?*

An. Firſt, infants, borne of Chriſtian Parents, becauſe they belong to the couenant, 1. *Cor.* 7. 14. Secondly, men of yeares which hauing beene ſtrangers from God and conuerted, doe now make profeſsion of their faith in God, and of repentance from ſinne. *Mat.* 3. 4. and deſire Baptiſme.

Qu. *What vſe are wee to make of Baptiſme?*

An. Firſt, to keepe vs from committing ſinne, by remembring our vow made to God. *Eccleſ.* 5. 5. Secondly, to comfort our faith after we be fallen into ſinne, with the meditation of Gods promiſe to vs touching the remiſsion of all our ſinnes ſealed vp in our Baptiſme.

Qu. *Which is the next Sacrament?*

A. The Sacrament of Bread and Wine, called the Communion. 1 *Cor.* 10. 16.

Qu. *How doe the two Sacraments differ?*

An. Both ſeale vp the Couenant of ſaluation by Chriſt, but the one doth it in reſpect of entering into couenant, the other, in reſpect of continuance in it, & growing in Chriſt. Alſo they differ in the ſignes, and parties to whom they are giuen: the Lords Supper being giuen onely to men of yeares, the other to children alſo.

Qu. *Wherefore is it miniſtred in bread and wine and called a Supper?*

An. To betoken our being nouriſhed by Chriſt to grow vp in him in all things which concerneth our euerlaſting ſaluation in heauen.

Qu. *Is Chriſt then truely ioyned to vs in this ſupper, to be our food and life?*

An. He is ſo according to the [g] ordinance and promiſe of Chriſt. *Mat.* 26. 22. 27.

[c] Whether action of ſprinkling or dipping be vſed is indifferēt, ſo as the child be vnder water, to ſignifie death and buriall of ſin, euen as the wiping off or taking out of water ſealeth riſing vp to newneſſe of life. *Rom.* 6. 2. 3.

[f] If Infants vnder the Law were circumciſed on the 8 day ſhold it not fare worſe with our infants vnder the new couenant if they ſhould be denied Baptiſme.

The two ſacraments wherin they agree and differ.

[g] The end of Chriſts ordinance is to knit vs more neerly to himſelf. 1 *Cor.* 10. 6. & there is his faithful promiſe to ꝙ church for this end. 1 *Cor.* 11. 24. 25. ſo thē we make not this ſacramēt a bare ſigne thogh we deny the popiſh reall corporal preſēce

Qu. *But there is great distance betweene Christ and vs, he in heauen, we below in earth?*

An. Yet by the incomprehensible vertue of the holy Ghost, and through faith we are truely partakers of Christ, and all his merits and graces, in the right vse of this Supper. 1 *Cor.* 10.12.

Qu. *What call yee the right vse of this Supper?*

An. When it is deliuered and receiued according vnto Christ his institution.

Qu. *What doe yee consider in this institution?*

[h] All the signes and actions in this supper both of Minister and people are mistical, & haue their inward spirituall signification.

An. Firſt, the outward [h] Signes of bread and wine: Secondly, the consecration of the Signes by prayer, as also rehearsall and exposition of Christs words spoken at his supper: Thirdly, the actions about the signes, as breaking, blessing, distributing, giuing, taking, eating, & drinking: Fourthly, a commandement to doe these actions for this end; to be put in remembrance of Christ: Fiftly, a promise offering to vs the thing signified, *this is my body, this is my bloud.*

Qu. *Who are to approach to this Supper?*

An. Onely such as haue true faith and are touched with repentance for their sinnes. 1 *Cor.* 11.26.27.

Qu. *After what manner are wee to pertake of this Supper?*

An. Wee are to pertake of this supper vpon an examination of our selues, 1. *Cor.* 11. 30.

Of Examination.

Qu *Wherein consisteth this examination?*

An. In searching till wee finde out these two things: first, the truth of sauing graces, that wee be indeed endued with a liuely faith and vnfayned: secondly, with diligent and effectuall loue: and thirdly, with hearty earnest repentance according to such markes and signes as before are set downe in the doctrine of repentance and faith. Secondly, the measure of these graces, with what defects and feareful wants we possesse these graces, hauing and holding faith with such blindnesse, doubtings, and vnbeliefe: Loue with such vnkindnesse, wrath, enuy, reuenge, heart-burning, coldnesse, and vnfruitfulnesse: Repentance with such little sorrow and loathing of our many and vgly sinnes, with such

The tokens of loue see them, 1 *Cor.* 13. 4. 5. 6. 7.

poore

poore indeauour againſt them, with ſo ſmall loue and care of yeelding obedience to the Law in good things commanded. And this is the[i] proper examination of communicants, ſeruing to this purpoſe, that in the view and ſenſe of ſo great and fearful weakneſſes, as be mingled with their graces, they may be truly humbled, & haue their hunger and thirſt after the perfections of Chriſt offered and giuen in this Supper greatly ſtirred vp & encreaſed, and be moued with more reuerence and feruencie to call vpon God by Chriſt for the fitting of them to ſome meaſure of worthy pertaking in ſo great myſteries.

[i] I call it ptoper to this ſupper, becauſe the former examination of graces which we haue belongs to other times alſo, but this examination of our wants, & what we ſhould haue and yet haue not, is more peculiar to this time of our cõming to the ſupper, which being giuen for our ſoules nouriſhment, and want breeding deſire of nouriſhment, our beſt preparatiõ is the due ſight and feeling of our great and manifold wãts, whence will ariſe humilitie, with an earneſt deſire after the right merits & graces of chriſt, as the ſight of graces receiued breedeth thãkfulneſſe & ioy.

Qu. *What is the leaſt meaſure of worthineſſe required in Communicants?*

An. Some knowledge and ſenſe of their particular ſins, diſcouered by the witneſſe of the ten commandements, and of their owne conſcience. Secondly, ſome true faith, at leaſt a true and conſtant deſire of beleeuing the remiſsion of them all by Chriſt. Thirdly, a ſure purpoſe of amendment of their ſinfull liues in time to come, & framing them after the word of God, not in ſome but in all things. Fourthly, ſome readines and will to loue euen enimies that hate and hurt them, & to doe them good, with an inward ſorrow that theſe graces are in them in ſo meane a meaſure, and a firme reſolution by all good means to ſeek the continuance and increaſe of them: where theſe things are found let them not doubt to come to him that calleth the heauy laden and ſorrowfull, the thirſty and hungry ſoule, and promiſeth comfort, reſt, & refreſhing to ſuch. *Mat,* 5.4.6. alſo 11.28. *Iohn.*7.37.38.

Of Impoſition of hands, and of the Church-miniſtery.

Qu. *Wherefore doth this fundamentall point of the miniſterie follow that of Sacraments?*

An. Sacraments were appointed to the Church in vaine if there were no miniſtrie to diſpenſe them.

Qu. *This ceremonie of laying on of hands whence came it?*

Of impoſition of hands.

An. From the Iewes who vſed it in two caſes: firſt, of publike ſacrifices: ſecondly, of ſolemne benediction, and

[a] The priest must put his hand vpon the Bullock to be sacrificed. *Leu.* 4. 4.

prayer.[a] *Leu.*4.4. *Gen.*48.17.18.20. *Iacob* put his hands on *Ephraim* & *Manasses*, & blessed them, and prayed for them.

Qu. *Was this ceremonie continued in the Christian Church, and by whom?*

An. It was continued by [b] Christ and his Apostles in time of prayer & bestowing spirituall graces, and of admitting church-officers. *Mat.*19.13. *Act.*8.6.&13.1.*Tim.*5.24.

[b] Christ put his hands on the children and blessed them, *Mark.*6. that is, he prayed for them to his father.

Qu. *What was the end of this Ceremonie?*

An. To declare that such persons were offered to God, as had hands laid on them.

Qu. *What is meant in this text by laying on of hands?*

An. The ministery of the Church, and the whole order of Church-gouernment, by a Metonomie of the signe.

Of Church-ministerie.

Qu. *How many kindes of Ministers be there?*

An. Fiue kinds of those which serue for the instruction of the Church. *Eph.*4.7. *Apostles, Euangelists, Prophets, Teachers*, and *Pastors*.

Apostles.

Qu. *Wherein did the Apostles differ from other Ministers?*

An. In foure things: first, in the manner of their calling, which they had mediately by Christ himselfe. *Gal.*1.1. Secondly, largenes of their commission. *Mat.*28.19. *Mar.*16.15. Thirdly, measure of graces. *Act.*2.1.2.3. Fourthly, singular assistance of the spirit to keepe them from errour in this doctrine. *Iohn.* 16.1.

[c] Euangelists, ther are others called Euangelists, because they wrote the story of the Gospell, as *Mathew, Marke, Luke* & *Iohn*. 1 *Tim.*1.3. 2 *Tim.*4.5. *Tit.* 1 2.

Qu. *What were the* [c] *Euangelists?*

An. Certaine Ministers ioyned with the Apostles as companions of their labours in planting the Gospell and constituting Churches, such were *Timothy*, and *Titus*.

Prophets.

Qu. *What were the Prophets?*

An. They were men of meruailous wisdome and dexteritie in expounding the Propheties concerning Christ, also some of them had the gift of fore-telling things to come, as *Agabus*, *Act.*12. *Act.*21.10. this gift being imparted there to some women, as *Act.*21.9.

[d] The gifts being ceased, the offices cease withall.

Qu. *Were these three sorts of Ministers to be continued?*

An. No longer then till the foundation of the Christian Church were laid, then to [d] cease, vnlesse God doe extraordinarily

extraordinarily raiſe vp ſome in the ruines of the Church, as it is thought *Luther* was.

Qu. *What be the other two ſorts of Miniſters?*

An. Paſtors and Teachers, theſe be ordinary and perpetuall, till the comming of Chriſt. Paſtors and Teachers.

Qu. *How many things are to be conſidered about Paſtors?*

A. Firſt, their Calling: ſecondly, Qualities: thirdly, Work: fourthly, perſons toward whom: fiftly, their preſence with their flocks: ſixtly, the dutie of the flocks towards them. Of Paſtors.

Qu. *What be the parts of their Calling?*

An. Two: firſt, [e] Election: ſecondly, Ordination. 1. *Tim.* 3.10. *Act.* 14.23. they ordayned Miniſters by election.

[e] Firſt let him be proued, then let him miniſter.

Qu. *What be the qualities of a good Paſtor?*

An. Three: firſt, integritie of life: Secondly, competent knowledge of the Scriptures: Thirdly, aptnes to teach and to vtter their knowledge, ablenes to conuince the gain-ſayer. 1 *Tim.* 3.2.3.4.5 *Tit.* 1.5.6.7.8.

Qu. *What is the worke of the Paſtor?*

An. Firſt, feeding which containes inſtruction, and ruling, as ſhepheards both feed and rule their flocks: ſecondly, Prayer: thirdly, miniſtration of the Sacraments. *Act.* 6.2.3. 1 *Pet.* 5.2.3. *Act.* 20.

Q. *Who be the perſons towards whom this work is to be done?*

An. The flock of God, a companie of men profeſsing the true God and his worſhip. *Act.* 20.28. 1. *Pet.* 5.2.

Qu. *Muſt euery Paſtor feed all the flock of God?*

An. Not ſo, but euery Paſtor his ſeuerall portion, partly for the [f] good of the flocke, and partly to auoide confuſion: laſtly, becauſe of the commandment. 1. *Pet.* 5.2.3. *Act.* 20.28 *The flocke whereof the holy Ghoſt hath made you the ouerſeers.*

[f] *Quod communiter curatur, communiter negligitur.*

Qu. *Muſt a Paſtor dwell with his flocke?*

An. Yea, for elſe he cannot preach ſo profitably to the conſciences except he be acquainted with their manners: ſecondly, nor keepe hoſpitalitie: 1 *Tim.* 3.2. thirdly, nor be an example to his flock. 1 *Pet.* 5.2. fourthly, nor keepe out the Wolfe. *Act.* 20.29. Fiftly, nor performe priuate duties of aduertiſement, admonition, and comfort. *Act.* 20.20. Of preſence of the Paſtor with his flocke.

Qu. *What be the duties of the flocke toward their Paſtor?* Of the peoples dutie.

An. Theſe three: firſt, reuerent loue: ſecondly, obedient ſubmiſsion. *He.* 13.17. Thirdly, thankfulnes in a competent and

and chearefull maintenance. 1 *Thes.* 5.12. *Gal.* 6.6.

Loue of their Persons.

Qu. *Wherefore are the people to loue their Pastors?*

An. First, for their gifts sake: secondly, for their office sake: thirdly, for their worke sake. 1 *Thes.* 5.12.

The gifts are from God, their office is for God, their work brings to God: *Submission to their ministery and doctrine.

Qu. *But Ministers are men, why should the people *submit to, and obey them?*

An. Not as they are men, but as they are the Seruants of Christ they are to be obeyed.

Qu. *Why would not God teach men in his owne person?*

An. First, to beare with our weakenesse: *Exod.* 20.19.20 secondly, the better to try our obedience.

Qu. *For what reasons are people to submit themselues to the ministers of the word?*

An. First, because they are ouer-seers: secondly, they watch for our soules: thirdly, they must giue an account: Fourthly, if the people be obedient it will cause the Ministers to be more chearefull in their labours. *Heb.* 13.17.

Q *What other reasons may moue and perswade this submission?*

An. First, the ready obedience of the people to their doctrine, turnes to the credit of their Teacher: secondly, to the honour of their heauenly Father, and of their holy profession: and their disobedience will turne to the contrarie: lastly, to their owne destruction. *Act.* 3.23.

Thankfulnesse in maintenance of their estate.

Qu. *How proue you that the people were bound to maintaine their Pastor?*

An. God commands it *Gal.* 6, reason requires it. 1. *Cor.* 9 7. 8. 9. 10. 11. 12. Examples of the godly doe incite vs to it. *Luke* 8.3. *Phil.* 4.18.

Qu. *But the people grutch the Minister his dutie, and vse much fraud and guile in paying their Tithes.*

An. It is against all conscience, and reason so to doe.

Qu. *Why so?*

An. Besides gods expresse precept, the Minister soweth better things then he reapes. 1. *Cor.* 9, 11.

Qu. *What is the vse of all this?*

An. To direct the people to maintaine their Teachers not of custome or because of law, but vpon conscience to God willingly and vprightly.

Of

Of the Reſurrection.

Qu. *WHerefore is this the next fundamentall point?*

An. Becauſe when the Miniſtry ceaſeth, the Reſurrection begins.

Qu. *Doth not the Reſurrection argue that men doe firſt fal by death?*

An. It doth ſo, and truth it is, that it is appointed for men once to dye. *Heb.* 9. 29.

Qu. *What be the cauſes of death?*

An. Firſt, Gods decree pronounced it in *Geneſis.* 3. *Duſt thou art, and to duſt thou ſhalt returne:* Secondly, mans ſinne, *The wages of ſinne is death: Rom.* 6. 23. Theſe two cauſes bewray the neceſsitie of dying.

Qu. *Shall all men dye?*

An. All are ſubiect to death and mortalitie, but yet many ſhal be found aliue at the comming of Chriſt, whoſe ſodain change ſhall be inſtead of a death to them.

Qu. *But ſeeing Chriſt dyed for beleeuers, wherefore ſhall the faithfull die?*

A. 1 To obey Gods ordinance. 2 Becauſe otherwiſe they cannot be gathered vnto god to be with him in his kingdom.

Qu. *What difference is there betweene the death of the wicked and the Godly?*

An. Very great, euen as there is great difference between the wicked and the godly in and at their death.

Q. *Shew vs both theſe things, & firſt, in their death what difference?*

An. Death vnto the one is a curſe and ſtipend of ſin. *Rom.* 6. 23. vnto the other, the curſe is remoued, and death is become to them an aduantage & bleſsing, they are bleſſed in their death. *Phil.* 1. Secondly, death to the wicked is an entrance to eternal death, the ſuburbs of hel, the beginning of endles miſery through ſin, wheras death to the godly is an entrance to eternall life, the porch and gate to heauen, a beginning of neuer ending bliſſe and glory through Chriſt. *Reu.* 14. 13.

Q. *Now what difference is there between themſelues & their death?*

An. Exceeding great, the wicked in their death are either blockiſh or impatient, and ful of deſpair, impenitent & comfortleſſe: the godly (though with great difference amongſt themſelues) yet all doe giue vp their ſpirit in faith of the

promiſe, vnder hope of glory and with repentance for their ſins, for they all dye in the Lord. *Reu.* 14.13, and fall a ſleep in Chriſt. 1. *Theſ.* 4.14.

Qu. *What comforts haue the godly againſt the force of death?*

An. Though they feare it, and ought ſo to do, being a diſſolution of nature, and a iudgement of god, yet the feare of it is moderated and tempered with comforts, eſpecially, from the hope of an happy & glorious reſurrection. 1 *Theſ.* 4.18.

Reſurrection.

Qu. *What is the efficient cauſe of our reſurrection?*

An. Euen God himſelfe, for Scriptures teach that it is a work of diuine power. *Acts.* 26.8.

Qu. *What is the outward meanes of the Reſurrection?*

A. The voice and word of Chriſt, *Ioh.* 5.28. 1 *The.* 4.16

Qu. *Whereof ſhall the Reſurrection be?*

An. Not of our ſoules but of our bodyes, for they fall into the ground. 1 *Cor.* 15. throughout.

Qu. *Shall the ſame bodies riſe againe?*

An. Yea, the ſame in ſubſtance, but of another qualitie,

*This pointeth to that particular individuall body which died & was buryed.

a This corruption ſhall put on incorruption. 1. *Cor.* 15.

Qu. *With what qualities ſhall our bodies ariſe?*

A. 1. With *incorruption. 2. Power & honor. 1. *Cor.* 15.42.

*Incorruption noteth new qualities.

Qu. *What doth this teach vs?*

An. Seeing our bodies ſhall riſe to ſuch glory, wee may not apply them to the baſe ſeruice of ſinne.

Qualities of glorified bodies

Qu. *What is the comfort we may reape hereof?*

An. Very much, both for the death of our friends, and for our own departure, becauſe we ſhall return again into better caſe, as a man that puts off rags to cloth himſelf with a robe.

Qu. *By whoſe meanes ſhall the Reſurrection be?*

An. By the meanes and miniſterie of Angels, who ſhall gather the Elect from the foure windes.

Qu. *What is the end of the Reſurrection?*

A. The neereſt end in reſpect of men, is their ſhame or glory. *Dan.* 12.2. the vtmoſt end in reſpect of Chriſt, is the manifeſtation of his mercy & iuſtice, to the glory of his name.

Qu. *Now tell vs the vſe we are to make of this doctrine of the Reſurrection?*

An. Firſt, it is a bridle to ſtay from ſin, to remember that euill

euill doers ſhall riſe to their condemnation. Secondly, it is a ſpur to godlineſſe. *Act.* 24. 15. 16. Thirdly, it moues to conſtancy to know that we ſhall reape a full reward, if we continue in godlines. *Heb.* 11. 35. Fourthly, it miniſtreth comfort againſt death, ſeeing our bodies ſhall returne againe in far better condition. 1. *Theſ.* 4. 18.

Of the generall and laſt Iudgement.

Qu. *WHy is the doctrine of eternall Iudgement the laſt Article in the Catechiſme?*

A. Becauſe Iudgement is the period & winding vp of al.

Qu. *How is the word Iudgement vſed in the Scripture?*

An. Eyther for gouerning generally, *Ioh.* 5. 22. or for one ſpeciall act of gouerning; namely, for the iudgeing of the world at the laſt day. *Heb.* 6. 3. 2. *Tim.* 4. 1. *Eccleſ.* 12. 14. Of the laſt iudgement.

Qu. *How doe ye proue there ſhall be ſuch a Iudgement?*

A. By the temporal Iudgements of God, & the earthly Iudgements of men, which are ſhadowes and fore-runners of the other. Secondly, by the teſtimonie of our conſciences, which tremble at ſecret ſin, & at hearing of the iudgement day, and by reaſon, becauſe otherwiſe God were not [a] iuſt nor omnipotent, ſeeing many liue euilly, which yet eſcape puniſhment here. Thirdly, by plain texts of ſcriptures. *Eccl.* 12. 14. *Dan.* 7. *Mat.* 19. *Act.* 17. 31, *Mat.* 25. 32. 33. 34. *Re.* 20. 12. That there ſhall be a iudgement.

[a] Gods iuſtice requireth that it ſhould be wel with good men and ill with ill men: ſo it doth not in this world: *ergo* ther is a iudgement. *Eſay.* 3. 10. 11. 2 *The.* 2. 6. 7.

Qu. *What vſe may be made of this point?*

An. It ſerueth to teach the godly patience, ſeeing their troubles ſhall determine in ioy and bliſſe. 2 *Theſ.* 1. 4. 5. 6. ſecondly, it terrifieth the wicked, whoſe pleaſure ſhall end in paine, *Luke.* 16. 25. thirdly, it warnes all men to repent and turne from ſinne. *Act.* 17. 30. 31.

Qu. *What is the generall Iudgement?*

A. It is a ſolemne diuine action wherin God ſhal render to euery man his due according as he hath done. *Rom.* 2. 6. What the laſt iudgement is.

Q. *What is the vſe of this that God ſhal iudge euery man?*

An. It ſhould cauſe vs to forbeare to iudge our neighbours. *Rom.* 14. 10. 11.

Qu. *May not Chriſtians iudge at all?*

An. Firſt, not except we haue a calling: ſecondly, not

raſhly: *Mat.*7.1.2. thirdly, not to determine of the finall eſtate of any man. *Rom.* 14. 4. 10.

Qu. *But is not euery man iudged at the time of his death?*

[b] A particular iudgement of the ſoule at death; a generall iudgement for the whole man at the reſurrection.

A. [b] True, yet the generall Iudgement muſt be, firſt, to cleare the truth of the Scriptures which foretell it: ſecondly, to manifeſt the iuſtice of God before all men: thirdly to encreaſe the glory of the Elect and ſhame of the reprobate.

Qu. *Which be the parts of Iudgement?*

[*] Parts of the generall iudgement.

An. [*] Two: firſt, laying open all things, thence it is called a day of reuelation. *Rom.* 2, 5. Secondly, giuing ſentence vpon all things and perſons, *Mat.* 25. *Come ye bleſſed, goe ye curſed?*

First part.

Qu. *How ſhall this laying open of all things be?*

An. By the Bookes of mens conſciences. *Reu.* 20. 12.

Qu. *What doth this warne vs of?*

An. To keepe our bookes faire and cleane.

Qu. *How may this be done?*

An. Firſt, if we beleeue in the death of Chriſt: ſecondly, if we wipe our bookes with the ſponge of daily repentance.

Qu. *Shall not ſecret things come to light?*

An. Yes verely, euen the moſt ſecret thoughts of our hearts, and moſt cloſe actions of our life ſhall be opened. 1. *Cor.* 4. 5.

Qu. *What doth this put vs in minde of?*

An. To auoide euen ſecret ſinnes, and to purge our hearts from euill deſires.

Second part.

Qu. *What is the ſentence?*

An. It is that whereby it ſhall be awarded euery man, whereto he may and muſt ſtand.

Qu. *How ſhall it proceed?*

An. According to workes, becauſe they beare witneſſe of euery man whether he haue true faith or not. *Mat.* 25. *Rom.* 2. 6. *Reu.* 20. 12.

Qu. *What doth this teach vs?*

An. To labour for a working faith, ſuch a faith as worketh by loue. *Gal.* 4. 6.

The perſon of the Iudge.

Qu. *Who ſhall be the Iudge?*

A. Chriſt Ieſus as he is God & man. *Ioh.* 5. 27. *Act.* 17. 31

Qu.

Qu. *What is the vſe of this thing.*

An. Firſt, a comfort to the faithfull, that their Redeemer ſhall iudge them: Secondly, a diſcomfort for the wicked to haue him their Iudge in whom they haue not beleeued, yea, whom they haue pierced with their ſins. *Reu.* 1.7.

Qu. *After what manner ſhall the Iudge come?* Manner of his comming.

A. Glorioufly and terribly, becauſe the preſence of God ſhall appeare. *Mat.* 24. and 25. *Reuel.* 1.7.

Qu. *What vſe are we to make of this?*

An. Firſt, toward our ſelues that we be found in peace: ſecondly, toward others that they may be awaked out of ſinne, or kept awake.

Q. *In what ſenſe is it ſaid that the Saints ſhall iudge.* 1. *Cor.* 6 The Saints aſſiſtants to Chriſt.

An. As aſſiſtants to Chriſt & approuers of his ſentence. 1. *Cor.* 6. 1.

Qu. *In what place ſhall the iudgement be?*

An. Not in heauen, nor in the vally of *Iehoſaphat*, nor vpon the earth. Place of iudgement.

Qu. *Where then?*

An. Partly in the ayre, and partly on the earth. 1. *Theſ.* 4. 16. The reprobate ſtanding on the earth: the elect ſhall meet Chriſt in the ayre. Thus *Zanchius* iudgeth.

Qu. *When ſhall the iudgement be?*

An. The very day and hower is knowne to God onely, and vnknowne to all creatures. *Marke.* 13.32. Time of the iudgement.

Qu. *What vſe are we to make hereof?*

An. Firſt, it ſerueth to bridle our curioſitie, that wee ᶜſearch not into that which is hid: Secondly, it muſt awake vs out of the ſleep of ſin, and keepe vs *watchfull. *Mat.* 24 42. and 25. 13. ᶜThis, one calleth a learned ignorance. *Chriſtian watchfulneſſe.

Qu. *By what ſimilitude was this declared?*

An. Of a Seruant, whoſe maiſter is gone to a wedding, *Marke.* 13. wayting for his comming: Secondly, of the good man of an houſe, watching when the theeues ſhould come to breake through. *Marke.* 24. 43.

Qu. *Wherein ſtandeth this Chriſtian watchfulneſſe?*

A. In liuing euery day as one would liue vpon the iudgement day: doing or leauing vndone thoſe things euery

day, which one would doe or not doe at the last day.

Qu. *Is there difference herein betweene the godly and the wicked?*

An. Very great, the wicked liue securely, hauing their mindes drowned wholy in the pleasures of this life, because they put this day far from them. *Luk.* 17.28.29.30. *Mat.* 24.45. The godly minde their dutie chiefly, because they look euery houre that Christ shall come to iudge them. 2. *Cor.* 5.10. & *Tim.* 4.1.

Signes of the iudgement.

Qu. *What signes shall goe betweene the first and second comming of Christ?*

Preceeding signes.

An. First, bloody warres for the Gospell. *Mat.* 24. Secondly, the preaching of the Gospell to all the world. *Mat.* 24.13. Thirdly, a general corruption of manners. *Mat.* 24.9 Fourthly, an vniuersall defection or falling from the faith of the Gospel. *Luk.* 18.8. Fiftly, the reuealing of Antichrist, the head of that defection. 2 *Thes.* 2.3. Sixtly, The calling of the Iewes vnto Christ: *Rom.* 11. Of which signes all are fulfilled saue the last, which may quickly & speedily be done.

Concurring Signes.

Qu. *What things shall goe together with the iudgement?*

An. Three things: first, the destruction of the world by fire. 2 *Pet.* 3. Secondly, the glorious appearing of Christ. *Mat.* 24.30. Thirdly, the separation of the sheepe from the goats. *Mat.* 25.32.

Things subsequent.

Qu. *What shall follow the iudgement?*

An. Eternall blisse or eternall miserie. *Heb.* 6.3. hence it is called eternall iudgement.

Qu. *What should this worke?*

An. Speedy and earnest repentance in the wicked. *Mat.* 3.8.12. Secondly, constancy in the godly, and contempt of transitorie things. *Heb.* 11.5. 1 *Cor.* 15.24.

Of the estate of men after the iudgement.

Estate of men after the iudgement.

Qu. IN *what estate shall the Godly liue after the iudgement?*

An. In a most blessed estate.

First of the godly: Blessednesse is in the vision of God.

Qu. *Wherein shall their blessednesse consist?*

An. In the vision or beholding of Gods infinite and glo-

glorious Maieſtie, *Mat.*5.8. 1 *Cor.*13.12. *Reu.*21.1,2,3,4.

Qu. *What manner of ſight or beholding ſhall this be?*

An. Such as ſhall ioyne vs to God, and God to vs. *Reuel.*21.3.

Qu. *Are we not here* [d]*ioyned to God?*

An. We are ſo, yet vnperfectly, and by meanes. 1 *Ioh.*1.3 but our fellowſhip with God in heauen ſhall be perfect & immediate and without meanes. 1 *Cor.*13.8.

Qu *What be the particulars of our bleſſed eſtate in heauen?*

An. Firſt, *perfect knowledge of God: 1 *Cor.*13.12. ſecondly, perfect loue of God, both for manner and meaſure: Thirdly, vnſpeakable ioy, *Enter into thy maiſters ioy:* Fourthly, vnſeparable fellowſhip with Angels and Saints: *He.*10 Fiftly, abſence of all euill from minde and body: *Reu.*7.16. *Reu.*22.2. Sixtly, preſence of all good to both: *Reuel.*7.17. Seauenthly, perpetuall ſeruice of our Creator, conſiſting in praiſe and thankſgiuing, for ſo great and free ſaluation, *Reuel.*4.10, 11.

[d] Our coniunction here is ſuch as of a man and virgin after the betrothing; our coniunction in heauen, ſuch as betweene a man and virgin after marriage.

* Parts of heauenly bliſſe.

Qu *What vſe ſhould we make of theſe heauenly benefits?*

An. Firſt, we ſhould haue our deſires inflamed after the full poſſeſsion of them, *Phil.*2.20.21. Secondly, it ſhould make vs learne out, and walk in the way that leads to ſuch a kingdome and life. *Rom.*6.22.23.

Qu. *Wherein ſtandeth the puniſhment of the wicked after this life?* Of the wicked

An. Firſt, in the good they ſhall forgoe: ſecondly, in the euill they ſhall feele, *pœna damni & ſenſus.* Two parts of their puniſhment.

Qu *What good ſhall they forgoe?*

An. Gods moſt comfortable fauour, preſence, kingdom and glory, 2 *Theſ.*1.9. 1. Puniſhment of loſſe, this called ſhutting out of the kingdome.

Qu. *What euill ſhall they feele?*

An. Exceeding great, both bodily and ſpirituall as they haue ſinned in body and ſoule. 2 Puniſhment of ſenſe.

Qu *What paine ſhall they feele in their bodyes?*

Anſ. A moſt grieuous torment in all parts, members and ſenſes, which ſhall be infinite for meaſure & continuance, admitting neither comfort nor hope by mitigation or end. *Luke*, 16. The Parable of *Dines.* Bodily paine.

Qu.

Qu. *How may the greatneſſe and horrour of this bodily paine be conceiued?*

An. By thinking ſereouſly of thoſe ſpeaches of the holy Ghoſt, touching flames of fire, fire & brimſtone, vnquenchable fire, burning lake, &c.

Spirituall and ſoule payne.

Qu. *What is their ſpirituall euill which they ſhall ſuffer?*

An. It is eyther meere paine, or paine mixt.

Qu. *What call ye meere paine?*

1 Meere paine.

An. That which is paine and no ſinne, as extreame horrour of conſcience, called the gnawing worme: intollerable ſorrow and anguiſh of ſoule for the things they haue loſt, and might haue enioyed, and perplexitie of ſpirit for their deſperate eſtate being out of all hope of recouerie, dread & aſtoniſhment of minde by the apprehenſion and full ſenſe of Gods infinite wrath, *Reuel.* 6. 17. whence ſhall ariſe gnaſhing of teeth, weeping and wailing, hedious out-cryes and helliſh roarings.

2. Mixt payne.

Qu. *What doe ye tearme their mixt paine?*

An. That which is both paine and ſinne, as diuelliſh hatred of God, diſpaire, blaſphemy, depriuation of all goodneſſe, poſſeſſion of all vice.

Circumſtances of puniſhment.

Qu. *What be the circumſtances of their paine?*

An. Firſt, the place, a bottomleſſe dungeon and pit: ſecondly, darkneſſe thicker and blacker then the darkneſſe of Ægypt, called *vtter darkneſſe*: Thirdly, companions, the Diuell and his Angels, *Mat.* 25. Fourthly, perpetuitie, that it is for euer & for euer, euen ſo long as God endureth.

Qu. *What vſe may be made of theſe matters?*

An. It admoniſheth vs to beware of all the wayes which lead to ſuch a dolefull eſtate.

Qu. *Rehearſe the moſt common and beaten wayes which bring thither?*

Wayes which lead to the place of puniſhment.

An. Firſt, Ignorance of God, and vnbeliefe: ſecondly, Atheiſme: thirdly, worldlineſſe: fourthly, hypocriſie: fiftly, prophaneneſſe: ſixtly, ſecuritie: ſeuenthly, vnthankfulnes: eightly, pride: ninthly, Idolatry: tenthly, hereſie: eleuenthly, preſumption.

FINIS.

THE FIRST SERMON,

called *The Practise of the Saints*, preached at a Funerall, on the 28. of *December*. 1608.

The Text. *Rom. 6. Verse 12.*

Let not sinne raigne therefore in your mortall body, that yee should obey it in the lusts thereof.

THE holy and blessed Apostle Saint *Paul*, in the eleuen former verses of this Chapter had taught, that such as be iustified by faith in the blood of Christ, were partakers also of the Spirit of Christ vnto their sanctification, whereby they were freed, not from the corruption, yet from the tyranny and dominion of sin, euen as iustification had freed them from the guilt and condemnation of sinne, wherevpon he concludeth that sithens the gift and grace of righteousnesse in the forgiuenesse of sinne, is accompanyed with a new grace of holinesse vnto amendment of life, therefore the doctrine of free iustification doth giue no libertie to liue licentiously in sinne: *How can they which are dead to sinne liue yet therein?* Verse 2. then in the 3. 4. and 5. Verses, our sanctification is declared both by the seuerall parts thereof, as also by the cause and testimonie of it. The parts are three: first, death of sinne: secondly, buriall of sinne, which is the progresse of mortification: thirdly, newnesse of life. The cause is a vertue or power deriued and conueyed into the members

The scope and method of this sixt Chapter vnto the 13. Verse.

Verse 3.

of Chriſt, from his death to the beating downe and keeping vnder the ſtrength of ſinne: and alſo from his Reſurrection, to the quickning and raiſing them vp in their vnderſtandings and wils vnto the ſtudy and loue of Godlines; all which hee ſetteth forth by an excellent ſimilitude of grafting or planting: Verſe 5. like as the grift tranſlated from an old ſtocke to a new, liueth, groweth, and fructifieth by the iuyce and vigour which it draweth from the ſtocke into which it is ſet: ſo it is with the elect, being taken out of the old rotten ſtock of *Adam*, and thence planted into that noble ſtocke Chriſt Ieſus, they participate of his Spirit, by vertue whereof applying the death and Reſurrection of Chriſt vnto them, they receiue power againſt corruption to keepe it downe and ſubdue it, as alſo to loue and doe in ſome meaſure the will of God: and of all this their Baptiſme is no idle and naked, but an effectuall pledge and teſtimony, the water ſanctified by the word, as alſo the dipping or ſprinkling the childe with water, according to Chriſts ordinance and commandement, and the comming out of the water, being a powerfull inſtrument of the holy Spirit, not onely to repreſent and ſeale the grace of the couenant, but alſo to effect in all the elect their neerer and ſtraighter coniunction with Chriſt, in his death and reſurrection both for iuſtification and ſanctification.

Verſe 4.

Verſe 5.

The Summe of this Text.

After this, from the ſixt Verſe to our Text, this communion of beleeuers with Chriſt is proued and amplified by compariſon of contraries and equals, and at this twelfth Verſe he falleth vnto exhortation, which he deduceth out of, and buildeth vpon the former doctrine, as appeareth by the illatiue particle (*therefore, let not ſinne raigne,*) which is as much as if hee ſhould ſay, ſeeing the members of Chriſt are vouchſafed this mercy, to haue fellowſhip with Chriſts death, to the killing and deſtruction of ſinne in them by little and little, euen as his crucified body dyed and languiſhed by little vpon the Croſſe, & alſo with his reſurrection, that as Chriſt being dead & raiſed vp, now dyeth no more, but liueth for euer to God, likewiſe we may perpetually liue

liue the life of grace, till wee come to glory: therefore in this knowledge of this great grace wee ſhould endeauour all that is in vs to maiſter and ſubdue thoſe remainders of corruption which ſtill ſtick in our nature, that ſinne raigne not in vs as a king, and as a Tyrant trample vpon vs, and triumph ouer vs.

In this Verſe conſider the exhortation it ſelfe, and the explication: the exhortation is to ſtirre vp all Chriſtians to hinder the power and raigne of ſinne in themſelues, *let not ſinne raigne in your mortall bodies.* The explication teacheth how this raigne and kingdome of ſin is to be hindred, namely, by not obeying the luſts of ſinne. Diuiſion of the text into two parts.

In the exhortation the words are firſt to be made plaine, then the matter to be handled. Of the exhortation.

Let not ſinne.] The word *ſinne* in this place, and through this whole Chapter doth ſignifie that naturall corruption called *originall* [a] *ſinne*, which ſticketh both to the reaſon and will, and hath depraued and corrupted them both. *Eph.* 2. 2 3. This naturall corruption is here tearmed ſinne, not onely becauſe it is the fruit and conſequence of our firſt parents ſinne, as alſo the matter and cauſe of all other ſinnes, but moreouer becauſe it keepeth the proper nature of ſin, euen in the regenerate.

[a] Which is the inclination of our nature to all euill.

Peccatum cauſa peccati, pœna peccati. Auguſt.

The Papiſts in their Remiſh notes deny this, and ſay that it is not properly a ſinne, nor forbidden by commandement till it raigne in vs, and wee obey and follow the deſires thereof. Which their opinion appeareth to be falſe by theſe reaſons: firſt, [b] naturall concupiſcence is repugnant to the law of God, as it is written, *I had not knowne* [c] *luſt, except the law had ſaid, Thou ſhalt not luſt. Rom.* 7. 7. But whatſoeuer is repugnant to the law is ſinne, as it is written, *the tranſgreſſion of the Law is ſinne.* 1. *Iohn.* 3. 4. Therefore naturall concupiſcence is ſinne. Secondly, naturall concupiſcence rebelleth againſt the gouernment of the ſpirit in the minds

[b] Not onely actuall concupiſcence, when luſt is conſented to, but naturall and habituall concupiſcence, which is the inclination of our nature to euill is ſin, though it be reſiſted by the ſpirit and grace.

[c] This muſt be meant of naturall concupiſcence becauſe the Apoſtle knew actuall corruption to be ſin without the law, and the 7. 8. & 9. commandements forbids concupiſcence with conſent.

of the regenerate, *There was* (saith *Paul*) *a Law in my members, rebelling against the Law of my minde*: therefore it is sinne properly. Thirdly, it both commeth from sinne, and begetteth all other sinnes, and beareth the name of sinne: therefore it is properly sinne,[d] according to that rule, *That which maketh such, is more such*. Fourthly, young children are knowne to dye which haue no other sinne but naturall concupiscence: now death is the wages of that which is properly sinne, therefore naturall concupiscence hath the proper nature of sinne: and whereas some say it is not properly sinne, because it is not voluntary, this reason holdeth not but in actuall sinnes onely, howbeit originall sinne in some sence may be auouched to be voluntary, insomuch as *Adam* voluntarily and freely disobeyed the commandement, and wee all sinned in him, his sinne is ours by imputation, as Christs merits and righteousnesse is ours by imputation. *Rom.* 5. 12. &c.

[d] *Quod facit tale, illud est magis tale.*

And whereas some of the Fathers say it is not sinne in the regenerate, they must be vnderstood, first that it is not [e] accompted to them as a sin, to whom all sins are forgiuen: secondly, that in them it is no raigning sinne, but *peccatum inhabitans*, a dwelling sinne. *Rom.* 7. 17.

Peccatum originale post baptismum tolletur, non vt non sit, sed ne imputetur Aug. de nuptijs. cap. 25.

Now the word *body* by a Synechdoche of the part for the whole, is taken here for the whole man, as the soule which is but one part of man, is sometimes put for the whole person; as in that saying of *Ezek.* 18. *The soule that sinneth shall dye*, and where *Paul* saith, *Let euery soule be subiect*, *Rom.* 13. so on the other side, the body is here put for the whole man, which appeareth by this reason, euen for that our sinnes doe principally raigne in the soule, as it is written, *From within, euen from the heart, commeth adulterie, murder, debate, &c.* The body being but the executioner to fulfill the deuises and desires of the soule, yet for good reasons the Apostle vseth here the word *Body*, rather then soule: first, because in the propagation of sin it is conueyed by the body into the soule, according to that of *Iob*, *how can one draw a cleane thing out of vncleane seede?* Secondly, because

Body, what it signifieth.

Mat. 15. 19.

becauſe howſoeuer the firſt motion of ſin comes from the ſoule, yet it is perfected by the body, which executeth that euill which the minde hath conceiued, & the will embraced. Thirdly, hauing before ſpoken of the crucifying of Chriſt, which was touching his body, he willingly retayneth this tearme of body both here and in the ſixt verſe. The meaning then is this, let not corruption or naturall concupiſcence raigne in your ſelues, but keepe downe the power of it both in your ſoules and bodyes.

Now for the word *(raigne)* it ſignifieth here an abſolute rule in commanding without reſiſtance and oppoſition, ſuch as kings haue in a kingdome where the people are ſubdued vnder them, and doe freely execute and doe their will and pleaſure: Thus the Apoſtle himſelfe expoundeth it in the next part of this verſe, where it is ſaid *(That ye ſhould obey it in the luſts thereof)* whereof the meaning is, that then ſinne raigneth, when that which ſinne luſteth, willeth or commandeth is readily obeyed & done without controulement. The Apoſtle likeneth ſinne to a Monarch or Emperour, whoſe luſts are lawes and commands, the yeelding whereunto by ready obedience, is the ſuffering of ſinne to play the *Rex*. There are foure ſteps, whereby ſinne climeth into his throne, that it may raigne in a man.

Raigne, what it ſignifieth.

Regnat peccatũ, cum id ſponte exequimur, quod peccatũ imperat.

The firſt is ignorance of the commandements, which ſhew and reueale ſinne, when any doe not know what is diſpleaſing to God, and what will pleaſe him, eyther becauſe they are not taught, ot care not to learne, or if they haue ſome knowledge of the law, it is confuſed, and without application: of the former it is true which is commonly ſaid: *the blinde eate many a flye*: and of the latter, that is verrified, *As good neuer a whit as neuer the better.*

1 How ſinne getteth a kingdom

The ſecond ſtep is diſtruſt of heart, or vnbeliefe, when God is not belieued and credited in his word of threatning and promiſes, and in reſpect of theſe two, blindnes of mind and incredulitie, the kingdome of ſinne is called a kingdom of darkneſſe: ſinne may doe any thing where Gods word is diſtruſted. Let faith of the word be ſhaken out of the heart,

2 *Radix omnium vitiorum infidelitas.*

heart, then looke what ſinne will commaund it is preſently done, whereof there is lamentable experience in the fall of our firſt parents: when they were once won to this, but to doubt of Gods threatning, ye know what followed, they became vaſſals to ſinne and Sathan.

Conſuetudo eſt altera natura. Ex multis actionibus oritur habitus. Conſuetudo peccandi, tollit ſenſum peccati.

The third ſtep is *cuſtome in ſinne*, whereby the ſenſe of ſinne is loſt. Phyſitions ſay, that diſeaſes not lookt to in the beginning, doe afterwards in time grow incurable and deſperate. Phyloſophers teach that cuſtome is another nature, and that of many actions there ariſeth an habit, and Deuines affirme that by often practiſe of ſinne, the very feeling of ſinne is taken away, & when men are blinded by ignorance and vnbeliefe and withall hardned by cuſtome of ſinne, it will be as eaſie for ſinne to lead ſuch whither it will, as it was for *Eliſha* to lead the armie of the Aramites whither hee thought good, being ſtricken with blindneſſe. 2 *King.* 6. 19.

The fourth ſtep is *ſecuritie*, whereby the danger of ſinne is neyther feared nor ſuſpected, as in ſuch men, who haue made a league with death, and a couenant with hell; and when it commeth to this, then is ſinne in the roofe and at the height: for ſuch as once waxe ſecure in ſinne, and though they ſin often and grieuouſly, yet are they without all feare of Gods threatnings and iudgements, preſuming and bearing themſelues bold vpon his goodneſſe and lenitie, they will excuſe ſinne in themſelues, and defend ſinne in others: they neyther in themſelues reſiſt ſinne, nor can abide others to reprooue their ſinne, but hate them rather, yea, and appoint praiſes and reward to ſinners, as *Rom.* 1. 31. *they ſinne and fauour ſuch as doe it.* Thus wee ſee what it is for ſinne to raigne in our bodyes, and how it commeth to his kingdome.

And here this is firſt of all to be noted, that the Apoſtle ſaith not, let not ſinne be in you, but let it not raigne in you: for it is impoſsible that ſin ſhould not at all be in vs, for beſides the teſtimonie of euery mans conſcience againſt himſelfe accuſing him of ſinne, and the manifold iudgements of God againſt all ſorts of ſinners in this life, wee haue the Scrip-

Scriptures in very many places affirming that none can be without ſinne in this world; our bleſſedneſſe ſtanding not in being voide of all ſinne, but in hauing our ſinnes forgiuen vs, *Pſal.* 32. 1. and hee being the beſt man not that hath no ſinne, but the feweſt ſinnes. This exhortation then is like to that prayer of the Prophet *Dauid*, in the 19. *Pſalme*, *Lord deliuer me from preſumptuous ſinnes, let them not raigne ouer me*: Alſo like to that other prayer of his, in the 119. *Pſalme*, *Let not ſinne get dominion ouer me*: And to that petition in the Lords Prayer, which is not, Lord tempt vs not, but *Lord lead vs not into temptation*, that is, giue vs not vp to be carryed away as captiues to ſin and Sathan: So here we are exhorted not to cleare and quit our ſelues from ſinne, but that we ſuffer it not to raigne ouer vs, to hold vs as vaſſals ſubiect to his beck.

Beatitudo noſtra non in perfectione virtutum, ſed in remiſſione peccatorum. Bernard.

It may be thought that this exhortation is ſuperfluous, becauſe in the regenerate ſinne cannot raigne, and in the vnregenerate it cannot but raigne. The anſwere hereunto is, firſt generally, that *the whole word of God is inſpired from aboue, and is profitable to teach, &c.* 2. *Tim.* 3. 16. and ſecondly, for this exhortation, a part of the word, it is behouefull for all ſorts of men: for touching the vnregenerate which yet are vnder the power of ſinne, if they be not elect, this and ſuch like exhortations will take from them all excuſe, ſo as they ſhall be vnable to alledge for themſelues that they were not called vpon to reſiſt ſinne: and for ſuch vnregenerate as be of the elect, this exhortation will ſerue to prouoke them to abſtaine from the outward act and work of ſinne, which is in their power to do, euen by the ſtrength of reſtraining grace, the which preuaileth in many naturall men, not onely to keepe them from externall euill actions, but to the ſtaying ſomewhat of the inward rage of ſinne, though they cannot kill it at the roote, for lack of reforming grace. And leaſt of all may this exhortation be held vnprofitable for ſuch elect as be already regenerate, who are greatly holpen to the mortification of ſin by the work of the ſpirit, through this word of exhortation. Wee are

taught from the word, that ſuch as once receiue the grace of regeneration, though they may grieuouſly fall, yet that it is vnpoſsible they ſhould fall away; becauſe the ſeed whereof they are begotten anew is immortall and permanent, 1. *Pet.* 1.23. And Chriſt Ieſus which prayed for *Peters* perſeuerance in grace, hath prayed for the ſtabilitie of all true beleeuers: *Iohn.* 17. 20. 21. Yet that exhortation in *Rom.* 9. *Let him that ſtandeth, take heede leaſt hee fall*: and that *Phil.* 2. *Worke out your ſaluation in feare and trembling* is not in vaine for them, becauſe it may moue them to feare and watchfulneſſe, which is one meane whereby they ſtand. In like manner albeit ſinne cannot euer haue dominion in the elect, being once effectually called and turned to God, yet it is good for them to be called vpon, to reſiſt and ſtriue againſt the raigne of ſinne, becauſe by ſuch exhortations being bleſſed from heauen, and put in practiſe, the courſe of ſinning is ſtopped in them, and the ſtrength of ſinne daily leſſened and abated, till it be wholy aboliſhed and brought to nothing.

3 Moreouer obſerue from this exhortation of our Apoſtle, that it is the dutie and part of euery faithfull man and woman, to take paines to preſerue and encreaſe their owne mortification, and that they may not looke that Chriſt and his grace will beare and carry them through againſt all aſſaults of their ſinfull luſts: without their owne care, trauaile and endeauour, and this is the very thing which is here called, for that they be helpers to the grace of Chriſt in the ſuppreſsing of ſinne, for howſoeuer in our firſt conuerſion wee are meere patients, not working any thing toward it, onely ſuffering the ſpirit to worke that bleſſed change and conuerſion of our ſoules to God, and howſoeuer it is the grace of God which ſtill doth all our workes for vs, the beginning, middle or end of our ſanctification, being from grace, which both beginneth and finiſheth, yet the grace of God worketh not in thoſe which lye aſleepe and ſnort in their ſinnes being careleſſe and idle, but in them which put to their owne care and diligence; as in husbandry all the

encreaſe

encreaſe is from God, the earth fructifieth by his bleſsing, yet God vſeth the hand of the husbandmen in plowing, ſowing and manuring the ground: and albeit in warre the victory dependeth vpon God, yet as *Paul* ſaid in the *Acts*, *Except theſe Mariners ſtay in the ſhippe we cannot be ſafe*, ſo men may ſay in time of battaile, Except the warriours doe their parts, wee cannot looke to ouercome: Thus it is here, howſoeuer the power which beateth down and keepeth vnder the ſtrength of ſinne be diuine, and it is Gods grace that doth all, the power both to will and to do is from him, without whom wee can doe nothing; yet ſo as we are not to expect that Chriſt ſhould giue vs victorie ouer ſinne, if wee ſit ſtill and doe nothing; here is that true, *Hee that made thee without thee, doth not ſaue thee without thee.* Hence it is, that wee are ſo often exhorted in ſundry formes of words to put to our hand and helpe, as *to giue all diligence to labour to ſtirre vp the grace of God, To mortifie our earthly members, To caſt away from vs the works of darkneſſe, To put on the armour of light, &c.* and here *let not ſinne raigne in you:* to admoniſh vs that our God though himſelfe effect all good in vs, and hinder all euill, yet hee is pleaſed to vſe vs as fellow workers with his grace, as inſtruments and meanes of our owne good, and keeping of euill things from vs; for though in our regeneration we are meer patients, *non agimus, ſed agimur*, yet in the practiſe of regeneration, wee muſt be agents, *agimur & agimus.*

Acts 27.

Phil. 2.

Qui fecit te ſine te, non ſeruat te ſine te.

After theſe things thus opened and deliuered, wee are now to ſee and conſider for what reaſons all beleeuing chriſtians ſtand bound to embrace this exhortation, and as the Apoſtle *Heb.* 11. hauing alledged innumerable examples to ſhew the propertie and power of faith, in the beginning of the 12. Chapter, ſaith, *we are compaſſed about with a cloud of witneſſes*, ſo I may ſay of this duety here exhorted vnto, that it hath a cloud of reaſons to enforce it, I meane, to preſſe vs forward vnto the reſiſtance of ſinne, to keepe it from exerciſing rule and kingdome in vs.

Theſe reaſons, ſome of them grow without the Text

which wee will draw hither, and ſome are bred within this our Scripture.

1. Reaſon. Of forraine reaſons the firſt is, the certaine hope of victory if wee reſiſt ſinne in the temptations thereof: for certaine it is vpon the word of our Apoſtle, verſe 14. that ſin cannot raigne if it be reſiſted. *Sinne ſhall not haue dominion ouer you:* for beleeuing Chriſtians they are vnder grace, both their ſinnes paſt are gratiouſly forgiuen them for Chriſts death, and they haue the grace and aid of his ſpirit, to ſtrengthen them againſt euill deſires and luſts for the time to come, ſo as if ye doe your owne beſt endeauour ſin cannot raigne ouer you, but you ſhall domineire ouer it. Therfore as Souldiours doe fight more couragiouſly where they haue but likelihood and hope of victory, this animates and whets their ſtomack to battell, how much more ought yee to ſtriue againſt ſin, being before hand aſſured to ouercome, ſo ye ſtriue lawfully.

How valiantly and reſolutely did weake and young *Dauid* ſet vpon *Goliah* a mightie man, being perſwaded by the holy Ghoſt, of an happy iſſue of the combat; now Chriſtians haue as much certaintie for conquering ſinne, ſo they fight, as *Dauid* had: the mouth of the Lord hath ſpoken it, *Sinne ſhall not haue dominion ouer you*; therefore were your ſinnes as *Goliah* for ſtrength and power, and your ſelues weak and feeble, yet ſetting vpon them with truſt and confidence of Gods helpe, yee cannot but proſper: Eſpecially ſithens ſin which ye ſtriue againſt, it is mortified and dead, *Rom. 7. 6. that being dead in which we were holden*; ſinne hath already receiued from the death of Chriſt, ſuch a deadly blow, that though it draw breath and ſtirre, yet it cannot recouer former ſtrength, but remaines as a man wounded to death. Inſomuch as it was eaſie for *Dauid* to kill *Goliah*, to cut off his head, when by the ſtone caſt out of his ſling hee had already amazed and daunted, or rather daſhed out his braines; ſo it will be no hard matter for you to deſtroy vtterly the body of ſinne, hauing taken a mortall wound, by the vertue of Chriſt crucified, *Rom. 6. 6.* Therefore quite

1 *Sam.* 17, 37.

2. Reaſon.

your

your ſelues like men, be ſtrong in the Lord & in the power of his might, and let not ſinne raigne ouer you. Thirdly, call yee to minde, when ye were the ſeruants of ſinne, how yee endeauoured to doe the will of ſinne, then taking part with your luſts againſt Chriſt, and ſetting your ſelues with might and maine, tooth and nayle (as wee ſay) againſt the kingdome of grace, *giuing your members as weapons of iniquitie to commit iniquitie*, is it not equall and moſt reaſonable, that being now freed by grace from the tyrannie of ſinne, and become the ſeruants of Chriſt, yee ſhould with all your might endeauour to hinder and pull downe the kingdome of ſinne in others, eſpecially in your ſelues; and with great care and labour ſtriue to pleaſe and ſerue your new Lord, giuing your members, that is, the faculties of your ſoule; & organs of your bodies, as weapons of righteouſneſſe to holineſſe? Were it not a great ſhame now ye are brought vnto ſuch a king as Chriſt, ſo glorious in himſelfe, to you ſo gracious, which hath done ſuch things for you already as to quit you from the guilt of ſinne by remiſsion, from the dominion of ſinne by mortification, and from whom ye expect ſuch and ſo great things in heauen, were it not a great fault and reproach to be leſſe willing and diligent in performing his will, then yee were to execute the luſts of ſin, whiles ye were vnder it? Moreouer what a matter were it, if being deliuered from ſuch a tyrant as ſin is, whoſe bondage is a thouſand times worſe then the bondage of Ægypt, which was bodily and temporary, this being ſpirituall and tending to eternall ruine, if ye ſhould ſuffer it againe to vſurpe and get an hand ouer you for lacke of reſiſtance? What priſoner ranſomed from ſlauery of Turke or other, would be ſo vnthankfull to his ranſomer, or ſo harmefull to himſelfe, as to returne backward to his former cruell Lord? and let it be farre from you which are by Chriſt drawne out of the hands and power of ſinne, once to looke backe againe, but now yee are free from ſinne, and become the ſeruants of righteouſneſſe, encourage your ſelues to depart more and more from the damnable workes of ſin, to doe

3. Reaſon. Rom. 6. 19.

the honourable workes of righteousnesse, and so much the rather, seeing of sinne and the seruice thereof no other fruit
Rom.6.21. but shame, no other end but death to be reaped and expected.

Therefore as ye couet to auoide confusion of conscience and shame of face, and to be free from that death that knoweth no end, see ye depart from the seruice of sinful affections which haue no other harueſt but shame and destruction, applying your selues by doing that which is righteous to serue Christ, the fruit of whose seruice is sweet and precious, and the end happy and glorious: *for yee shall haue your fruit in holinesse, and your end euerlasting life*
Rom.6.22.

4. Reason. Let it yet be further wayed; that yee cannot suffer sin to raigne and beare swing in you, but yee shall loose the protection of God the Father, whose eye is onely vpon the
Psal.34. righteous, which fight against sinne, to care for and protect
Iohn.9. them against their enimies and euils; as for sinners which liue in the seruice and practise of sinne, God heareth them not, that is, hee neglecteth them in their necessities and dangers, yea, though they call vpon him, yet hee denyeth them his protection and succour, and what a matter this is may partly be conceyued by those who are out of the protection of their temporall Kings, such are exposed to innumeble inconueniences and mischiefes, better not to liue at all, then not to liue vnder the Kings protection: Euen so the sinner that serueth sin as his king, hee loosing the protection of the King of heauen, lyeth open to the malice of Sathan, euery moment to be deuoured and destroyed of that roaring Lyon. And adde hereunto that by seruing sinne we loose all the merits of Christ the Sonne: for when the Apostle writeth to *Titus*. 2. 11. that *Christ hath redeemed vs from all iniquitie*, and telleth vs, that this is the end and purchase of his passion, that *we should be zealous of good works*,
1 Pet.2.24. and *Peter* likewise, that *Christ bare our sinnes in his body, that wee should dye to sinne and liue in righteousnesse*: hence it plainely appeareth, that whosoeuer licentiously cherishing their sinfull lusts and abandoning the care of a godly life,

life doe ſerue ſinne, they voyde themſelues (as much as in them is) of the vertue and power of his death, and of all the merits of his paſsion, both touching iuſtification and ſanctification. And as this is no ſmall thing, ſo yet conſider further that whatſoeuer they be that through not ſtriuing againſt ſinne, ſhall ſubiect themſelues vnto the raigne and power of it, they depriue themſelues of the comfortable working of the ſpirit; for where the good motions of his grace are repelled, and ſin followed, there the ſpirit is grieued and quenched, euen as water caſt vpon fire ſlaketh and putteth it out; and as a gueſt is driuen from that Inne where hee is not regarded, but baſely intreated: ſo the ſpirit will not there abide, where the luſts of ſinne are intertained, and his owne inſpirations reiected. Vnto all theſe former reaſons ioyne theſe conſiderations, that if ye ſhould ſtart from Chriſt to goe after your luſts and put the bridle againe into the hands of ſinne, yee ſhall breake and violate firſt your vow and promiſe made vnto God in your Baptiſme, and afterwards renued in the Lords Supper, and better were it neuer to haue made vow, then not to keepe it: alſo ye make your ſelues vnfit to doe any good eyther to God or men, nay, yee defile all your actions both naturall, ciuill, and religious, all which become vncleane and odious to God, if your ſelues be vncleane through ſinne: for as in the Law, holy fleſh was polluted by touching a perſon polluted with any ceremonial vncleanneſſe; ſo whatſoeuer commeth from a perſon ſpiritually polluted, whoſe minde and conſcience is vncleane, it is all hatefull to God and abhominable. *Eccleſ. 5. 5.*

But we are entred into an Ocean of matter, which would quickly ouer-flow the bancke of a Sermon, if wee ſhould not obſerue ſome meane, therfore to leaue the further ſearch of reaſons, ſcattered euery where in this preſent Chapter, & elſe where in Scripture, let vs attend now to the reaſons couched in this preſent text, which are but two: the former reaſon is contained in the particle (*Therefore*) which implieth thus much, that ſithens Chriſt hath put in vs his grace of ſanctification, to crucifie our ſinfull nature, (as hee had taught

taught before)therefore let vs not be wanting to our selues, to whom Christ hath not beene wanting, if he hath already broken the yoke and strength of sinne by his death, now it is pulled downe, let vs keepe it downe, and neuer suffer it to arise and get head againe. When *Dauid* had smitten *Goliah* to the ground, hee presently runne vpon him, drew out his sword and beheaded him: likewise Christ hauing subdued vnto vs our sinne by his vertue, let vs doe our part & fall vpon it, take it by the throate, stifle and choake it, neuer leaue it till wee haue driuen out the breath of sinne. It was the fault of the Israelites that God hauing put them in possession of a good land and destroyed many of the inhabitants, daunting the rest, they by their negligence and cowardise did not prosecute these good beginnings, but suffering the Cananites to liue amongst them, they proued thornes in their sides, and prickes in their eyes; euen so it will come passe, if you foreslow the continuall mortifying of sinne, which Christ hath already conquered in you, and disarmed, if ye make way and giue place to remayning lusts and euill affections, they will proue tedious and perillous: *therefore let not sinne raigne.*

Mortall bodyes, why so called.

Finally, this must encourage vs to flye the seruice of sinne, and mightily to striue against it, because our bodyes being mortall, that is, subiect to mortalitie and death, the strife against sinne will quickly be at an end. And surely, this may encourage any good Christian to resist sinne seriously to consider that we are mortall here, where sinne doth assault vs, and that there wee shall be immortall, where wee shall be free from sinne: as wee would not be mortall then, when sinne shall not hurt vs, so we would not be immortall here, where we are subiect to sinne.

Let this meditation then helpe vs against the lusts of sinne, that wee are not like to wrestle long with it; for our yeares may lack moneths, our moneths may lacke weekes, our weekes may lacke dayes, our dayes may lacke houres, our houres may lacke minutes. Doe wee not know by Scripture, that death stealeth vpon vs as trauaile vpon a woman,

woman, or as a theefe in the night, which giueth no warning? and experience ſheweth the truth of this plentifully: Hee in the Goſpell that boaſted of ſtore for many yeares, was threatned to haue his ſoule taken from him that night; two in London dyed ſodainely as they walked in the ſtreets; alſo one found dead in the fields at Allington, who went well out of his houſe at Douer; likewiſe one dyed in his ſleep who went well to bed; in the citie of Canterbury one well and abroad at eight of the clock, and dead by ten; and euen in this Church one fell downe dead, betweene the great gate and the porch: the Kings court is not free from ſuch examples of ſuddaine death.

Now ſeeing that that which falleth to any one, may fall to euery one, it is wiſedome for all men to make a ſhort account, and ſo much the more to labour mortification of ſinne, by how much this mortalitie is certaine, and the time vncertaine: and yet ſuch dulneſſe is in vs that wee are ſo far from thinking of the ſodainneſſe of our death, and ſhortnes of life, as that wee ſeldome remember that wee ſhall dye; wherein our forgetfulneſſe is more blame worthy, becauſe euery thing ſerueth to put vs in mind that our bodyes which we beare about vs are mortall: for euen on our table wee haue monuments of death; for we eate not the creatures till they be dead; our garments are eyther the skins or excrements of dead beaſts, we often follow the dead corps to the graue, and wee often walke ouer their bodyes: and in this place eſpecially, men that vſe to walke here ſhall do well to remember that they tread vpon the dead, and others ſhortly muſt tread vpon them. Moreouer, wee in this Citie haue almoſt euery day death roung in our eares, the deadly knell telling vs that duſt we are, and to duſt we muſt goe. Laſtly, our nightly ſleepe being to vs a ſhadow and reſemblance of death, yet for all this men liue as if they were immortall, drowned in worldly pleaſures, and carnall delights, becauſe they doe not ſeriouſly remember their laſt end, which if it were carefully thought vpon, it would mightely preuaile to keepe men from doing amiſſe, cauſing them to imitate that

Quod cuiquam, cuiuis contingere poteſt.

good seruant in the Gospell who knowing his maister would come, yet not knowing at what houre in the night, hee girded his loynes and kept his lampe burning, that hee might be found ready when his maister should come: whereof we haue a good example in this Gentlewoman our sister, to whom as it pleased God in the weakenesse of body, to giue her a remembrance of her mortalitie and end before it came: so shee receiued grace to make true vse for dying to sinne, and liuing to God; shee spent her time during her sickenesse, as I haue beene credibly certified, in reading, praier, and good meditations, and at her end (as my selfe was a witnesse) she applyed the sentences and promises of Scripture to her owne soules comfort, praying with the Church, *Reuel. 22.* *Lord Iesus come quickly, come quickly.* And with *Dauid* *Psal. 42. 7.* professing that *as the Hart panted after the riuers of water; so her soule longed after God,* and laying hold on Christs promises, that shee should be satisfied because shee mourned for her sinnes, assuring her heart according to that that was pronounced to *Paul*, that howsoeuer she was weake, yet the grace of Christ should be sufficient for her, and that by the power of his might shee should ouercome and finde death to be her aduantage. Thus continuing in holy motions and good speeches, till her soule remouing from her earthly tabernacle, was receiued into the heauenly inheritance (as we may trust) there to raigne with Christ for euer. Thus farre of the exhortation, not to suffer sinne to raigne, the first part of our Text.

The second part.

That yee should obey it in the lusts thereof?

THese words contain the second part of our Text, which is the explication, declaring to vs how this may be brought to passe, namely, by withdrawing obedience from the lusts thereof. Where first of all, there be two words to be interpreted. *Lusts*, and *Obedience*.

1. [a] Lusts be naturall when things agreeing to our nature be desired as meat, sleepe, &c 2. Spirituall when heauenly things are desired. 3. Carnall, when things forbid of God are desired.

Lust of sinne.] [a] Lust is that stirring of our naturall cor-

corruption, egging and ſoliciting vs againſt the will and Law of God, or the firſt motion of our ſinfull corrupt nature: for it is here diſtinguiſhed from ſinne, to ſhew that here luſt is not the roote, but the fruit. Whereas he ſpeaketh in the plurall number, not luſt, but *luſts*, it is becauſe the motions or deſires of our depraued nature, are of ſundry kindes; ſome are *the will of the minde*, ſo called *Eph.* 2. 3. as errours, hereſies, falſe opinions, wicked conceits, euill imaginations, corrupt reaſonings, wicked counſels, deuiſes and thoughts eyther againſt God, or men, or our ſelues: ſome are *the will of the fleſh*, thus tearmed in the former place, *Epheſ.* 2. 3. whereby is meant all the euill affections which be in our vnreaſonable part, in our will, appetite and ſenſes; as anger, pride, couetouſneſſe, enuy, reuenge, contention, and ſuch like. And 2. *Cor.* 7. 1. theſe luſts are deuided into luſts of the fleſh, and the ſpirit, where fleſh being ſet againſt ſpirit, is eyther the body or the inferiour part of the ſoule; and ſpirit ſignifieth the principall facultie of the vnderſtanding and reaſon; all which are corrupted by ſinne, and haue their ſeuerall luſts. Which as they be ſundry and not of one ſort, ſo are they very many. *Gal.* 5. 19 *The workes of the fleſh are manifeſt, as Adulterie, &c.* *Col.* 3. 8. 9. 1 *Cor.* 6. 9. 10. *Rom.* 1. 29. 30. 31

To obey theſe luſts, it is willingly to goe after them, and of our owne accord in our wils and workes to follow euill motions, which when it is done of vs, then wee doe (as it were) put a ſcepter into the hands of ſinne, that it may as a king ſubdue vs and raigne ouer vs. Thus all hypocrites and wicked men doe obey ſinne, freely ſeruing it as their Lord, whiles they doe in their will conſent to the luſts of ſinne, and in outward worke commit it as occaſions be offered. Wee are here commaunded not to doe thus, but contrariwiſe to diſobey, or not to obey any ſinfull motion or affection eyther by conſent of will, or by committing them in deeds.

The thing then which here is taught vs, it is an excellent meane how to keepe ſinne from raigning ouer vs, euen this, to withdraw our obedience from ſin, in our will & hart reſiſting

A notable meane how to hinder the kingdom of ſin.

resisting the first motions of our rebellious nature: and this certainely is a speciall point of Christian wisedome, by the grace which is in vs to striue against the first mouings and ticklings of sinne, when as it beginneth to take hold of our thoughts, then to repell it ere euer it get consent and obedience from our will and affections, as it will quickly doe, if it be not well lookt to; for sinne is headlong, and will soone passe into lust, and from lust to consent, and from consent to practise, if it be not stopped and snubbed betimes; whereas if it be disobeyed and refused in the lust & motion, it is more easily maistered: for sinne while it is yet in thought and motion, it is young and weake, and sooner subdued, as a young childe which is easily ruled, by reason of his weakenesse; but if it grow to consent and action, especially if actions of sinne be often iterated, then sinne hath gotten not onely (as it were) sinewes, and veines, and bones, but is growne to the strength of a man in vs, and so will with great difficultie be ouercome: therefore as it is the pollicie of Gardiners to nip and pull vp their weedes being newly come vp, to cut and payre away the twigs which spring in their trees, and by drawing the iuyce to them would hinder their growth and fructifying: so Christians are to deale with their lusts, which doe cause the graces of God to dry and wither, and are as weeds to stay their growing in Godlinesse: therefore whiles they are but lusts and motions, let them snub and mortifie them.

The conception and birth of sinne doe often touch each other.

Nothing passeth so speedily from conception to birth.

Men will looke to the beginnings of hurt in their body, to prouide remedie for a wound or sore before it do festet or rancle: and while a disease is but now fresh they looke out for medicines: the like or greater care would be taken of the soule, euen at the first betimes, and while sin doth begin to stir then to oppose vnto it and make head against it, applying remedies before the euill by continuance grow desperate and incurable: herein finally, imitating the practise of warriours, who espy aduantages to take their enimies while they are yet weake, before their forces be ioyned, and their powers come together; in like manner the Christian Souldiour

Souldiour ought to ſet vpon ſinne while it is yet weake, and hath leaſt ſtrength, ere by our obedience to it, and practiſe of it, it growes to a power, when it will proue a more troubleſome and tough peece of worke to quell and keepe it downe. That therefore which the ſpirit pronounceth in the 137. *Pſalme*, to encourage Gods people againſt the Babilonians their moſt pernicious enimies: *Bleſſed is he that ſhall take their children whiles they are young, to daſh their braines againſt the ſtones*: the ſame I ſay to all the Iſrael of GOD which is in continuall conflict with the Babilon of their confuſed luſts: bleſſed and happy is the man that whiles they are but budding, can nip them in the head, and by the might of grace dwelling in him doth ſpeedily cruſh them; thus it will come to paſſe that hee ſhall not obey ſin, by doing that euill which ſinne would haue done.

Now this way and meanes commended here in the text, hath ſundry vnder meanes as helpe vnto it, that the grace whereby we reſiſt the luſts of ſinne may be ſtrengthened and enabled to this reſiſtance. The firſt of theſe is the *Word of God*, rightly vnderſtood: for *Dagon* can no more ſtand before the Arke, then ſinne can ſtand before the word of God, being planted in a faithfull heart, and applyed againſt the ſtirrings of ſinne. Therefore as Chriſt repelled the ſuggeſtions of Sathan by this word of God: *Mat.* 4.5. ſo are all Chriſtians to beate backe the motions of ſinne by the ſame means, & by the two edged ſword of the ſpirit, which is ſharpe, to cut aſunder the ſinewes and heart-ſtrings of ſin. See then yee haue this word alwayes in readineſſe to draw it out vpon all occaſions, whenſoeuer yee feele your ſelues to be tempted by any ſinne: be not like vnto them that carry about them a ſword and know not how to vſe it, but put the word vnto vſe, and as oft as any motions of ſinne ariſe, preſently call to minde ſuch Scriptures as forbid, threaten, and condemne them, remembring alſo ſuch examples of ſuch iudgements as haue beene executed vpon ſuch ſinnes as yee be tempted vnto, that yee may inure your heart not onely to hate and abhor, but to tremble at the thought and

Word of God.

Feruent and faithfull prayer.

cogitation of sinne. And if at any time the assaults of sinne grow stronger then that grace and the word in thee can be able to resist them, in this case especially doe according to the counsell of our Sauiour Christ, *Watch and pray, that yee fall not into temptation.* Mat. 26. 41. As *Peter* when hee walked on the water, and felt himselfe ready to sincke, said, *Lord Iesus saue, or I perish:* likewise when the waues of sinfull temptations beate so hard against your soules as that yee feare sincking and drowning, cry out with faith, & say, *Lord lead vs not into temptations.* It is not onely your set prayers at ordinary times with your families and with your selues, but the sodaine and secret [b] eiaculations of the heart vpon euery stirring of sinne which helpes against the rule and sway of sinne, and this is it which wee are called vpon to doe, in that exhortation of the Apostle, to *pray continually*, charging vs that whersoeuer wee are, and whatsoeuer wee are doing, if occasion be offered by the rebellions of our corrupt nature or otherwise, to send vp our desires vnto heauen for strength and helpe, also for pardon and forgiuenesse; for our continuall desires are continuall prayers.

[b] Godly wishes & desires sent out of the hart, as darts cast strongly against an enimy

1. *Thes.* 5. 17.

Christian fasting.

Now to the end that our prayers may be the more humble and feruent, vnto the former meanes must be ioyned *Fasting*, which being seuered from opinion of merit and superstition, and being religiously vsed, auaileth not a little to the taming of our stubborne and rebellious hearts. And this the Apostle *Paul* by his owne experience found to be true. *I beate downe my body* (saith hee) *least whiles that I preach to others, my selfe proue a cast away*: 1. *Cor.* 9. 27. where the word which the Apostle vseth, importeth as much as to beat downe with clubs, to note the great obstinacie of sinne, and the great endeauour which is to be vsed that the lusts of it, may be suppressed and kept downe. And how conuenient an helpe fasting is for that purpose, and certainly as a moderation in eating, and drinking, and other lawfull pleasures of life, when there is a meane kept in the vse of them, that wee temper our selues, rather comming short of that we may wel haue, then going so far as our ability & the

1. *Cor.* 9. 27. ὑπωπιάζω. *Contundo.*

custome

cuſtome of the place where wee liue will ſuffer vs, as I ſay this continuall and dayly ſobrietie is no little helpe to the mortification of our ſinnes: ſo the vtter abſtinence from all delights of life for a certaine time, as for the ſpace of one day in a weeke or fortnight, is a very good meanes for the furtherance of this worke in vs, if diligent reading of Scriptures, godly meditations, and earneſt prayers be coupled therewith: for if ſuch excellent and rare men as *Paul* and *Timothy*, had need to vſe ſuch moderation & abſtinence for the ſubduing of ſinne, ſhall any man thinke that hee can want theſe meanes, and be in good caſe, or that he ſhal not tempt God if he neglect them? 1 *Cor.* 9. 1 *Tim.* 5. 23.

But amongſt other things wee are not to forget the *fellowſhip of the brethren*; by whoſe admonitions and prayers wee may be much confirmed againſt the power of ſinne: therefore wee are commanded to *loue God and to loue brotherly fellowſhip*. The Apoſtle *Iames* would not charge vs to confeſſe our ſinnes one to another, and to pray one for another, *Iames.* 5. 16. vnleſſe in the counſell, comforts and prayers of the Godly, there were great helpe againſt the ſtrength of ſinne: neyther would the Authour of the Epiſtle to the Hebrewes, exhort vs to conſider one of another, to whet on to charitie and good workes, if there were not a bleſsing giuen to the right vſe of ſuch means, for the ſtaying vs in euery good dutie, and cauſing vs ſtill to goe forwards in our workes of ſanctification. As it fareth with brands or coales when they are almoſt extinct and put out, by laying them cloſe together, the fire is kept in and made the hotter: ſo by the conferring of graces mutually by Gods children to the ſtrengthening one of another, their zeale againſt ſin and for God is kept aliue and more encreaſed. And to giue you another ſimilitude; as they who haue a iourney to go in a way which is vnknowne, are glad to ioyne themſelues to ſuch as are expert in the way: ſo the fellowſhip and conuerſation of ſuch as are well acquainted with the pathes which lead to our celeſtiall countrie, doth much further vs in our ſpirituall wayfaring. Therefore if ye deſire to get to your ſelues

Brotherly fellowſhip. 1 *Pet.* 2. 17. *Iames* 5. 16.

selues an especiall adu antage against sinne, and a blessed meane to guide and confirme you against all whatsoeuer hinderances in your way, see yee euer make conscience as on the one side of eschewing all needlesse familiaritie with all such whose hearts are seene not to be right, by the crooked steps of their life, saying vnto them with the Prophet, *away from me yee wicked*: so on the other side be inward with some godly Christians which walke wisely in a perfect way, to whom as occasion is offered you may reueale your secret corruptions, and wants, to haue aid from their prayers, and Christian aduise, saying of such, *I will be companion to them which feare God.*

Auoyding of occasions.

But ye are here to be aduertised that it is not sufficient to vse all these good meanes against inward lusts and motions of sinne, there must also be a very great care and earnest purpose of *auoyding the outward occasions* wherby these lusts are raised and stirred vp in vs. The obedience to sinne is very much crossed and letted by our carefull remouing and shunning of such occasions as wee are wont to be prouoked by vnto euill: therefore let the proud man auoyde flattery, and foolish praises; the drunkard strong drinke; the glutton delicates; the couetous let him auoid the often sight and much fingring of money; let not the angry man meddle much with contentious persons & such as loue contradiction; nor the fearefull man come amongst threatners; nor such as cannot yet rule their tongue amongst such as are giuen to much talke; nor the effeminate amongst wantons: at a word, Whosoeuer will no euill doe, must refraine whatsoeuer belongeth thereto. Remember *Ioseph*, hee would not endure eyther the speach or company of his lewd alluring Mistresse; and it had beene good for *Peter* that hee had not come into the high Priests hall; and for *Dauid* he had not so wantonly cast his eye vpon faire *Bathsheba*. One saith truely, occasion maketh a theefe, and occasion will make an adulterer, a lyer, a rayler, and so in other sinnes, they are drawn on by occasions: it is therfore to no great purpose to warre against inward lusts by the vse of the former meanes,

except

except we watch ouer our selues to beware and flie the outward occasions of sinne.

Hitherto I haue mentioned onely priuate meanes, which serue to with-hold our obedience from the lusts of sinne, to which if ye doe adde the frequent vse of publike meanes in the ministery of the word, prayer, and Sacrament, in humblenesse of a sincere hart, with constancie and perseuerance therein, by the mightie blessing of God there will grow much strength against all manner of rebellious lusts.

Finally, fithens it will serue to no other end, but to iustifie and encrease our condemnation, to know the reasons why the kingdome of sinne is to be resisted, and the way and meanes also how it is to be done, vnlesse there be hearty repentance for our faylings heretofore, and a falling to a more thorow practise hereafter: therefore yee are to be most earnestly exhorted so to doe, that euen as ye desire to raigne ouer sinne, and that it may not raigne ouer you; as yee will shew your selues thankfull to Christ who hath deliuered you from sinnes tyranny, and hath put grace into you, that you may obey from your hearts the doctrine of godlinesse; as you iudge it meet to endeauour so much the seruing of Christ now that you are regenerate, as before you were carefull to serue sin when you were vnregenerate; as you couet to attaine & reape the fruit of spirituall holinesse in this life, and of eternall happines in the life to come; to eschew shame in this world, and death in the next; as the safe protection of God the Father, the most precious merits of Christ his Sonne, the comforts and graces of his holy Spirit, are of any price or esteeme with you; as you would be found faithfull in your vowes and promise keeping; and to haue the works of your callings and liues blessed & accepted of God; as you are resolued that you are mortall, & must shortly dye, when your strife of sin must end; as you would haue peace in your death, and the crowne of lawfull striuers after your death, then look to it, that in no wise you suffer sinne to raigne, but set your selues against the lust thereof, at their first rising, and take vnto you all the helpe

Conclusion.

Obsta principijs.

of all these good means priuate and publike that haue been spoken of, giuing your selues to meditate in the word day and night, praying in the spirit, humbling your selues by religious fasting, louing brotherly fellowship, being watchfull against the occasions of sinne, and ouer your owne senses, and submitting your selues to the holy ministerie, in euery part thereof labouring what yee may, to doe all these things with lowlinesse, vprightnesse and continuance, and if at any time ye fall by being obedient vnto the lusts of sin, rise againe by renued repentance, and then as sure as God raigneth in heauen, sinne shall not raigne in you; but grace shall raigne in you whiles ye abide in this pilgrimage, and the dayes of your mortalitie being ended, ye shall raigne in eternall glory with Christ, to whom be thanks and praise now and for euermore.

Amen.

THE SECOND SER-

mon: called *The Perſeuerance of the Saints*, Preached on the 29. of *Iannarie*. 1608.

Pſalme. 15. *Verſe.* 7.

Hee that doth theſe things ſhall neuer be remoued.

THis ſhort ſentence is the concluſion of the whole Pſalme, and containeth both the ſubſtance of the Pſalme: *Hee that doth theſe things*: and a gratious promiſe annexed; *ſhall neuer be remoued.* 1 2

Firſt, vnto the ſubſtance of the Pſalme belongeth a queſtion and an anſwere: the queſtion is propounded in the firſt Verſe, *O Lord who ſhall dwell in thy Tabernacle?* that is to ſay, O Lord, whereas there be many that reſort vnto thy Tabernacle to worſhip thee, certifie me who they are which be thy true worſhippers, whom thou wilt account to be members of thy Church militant in earth, and triumphant in heauen.

This is the greateſt queſtion in all diuinitie, for though there be other queſtions of deeper ſearch, yet of all other this queſtion is of greateſt vſe and conſequence. The reaſon that cauſed *Dauid* to moue this queſtion was this, hee marked many to frequent the Temple to worſhip, which yet proued but hypocrites, therefore very worthily he enquired of God, the iudge of the heart, by what tokens his ſound worſhippers and ſeruants might be knowne.

Secondly, the anſwere beginneth at the ſecond Verſe, which containeth a full deſcription of true worſhippers, by three eſſentiall vnſeparable notes, to wit: firſt, Integritie: ſecondly, Innocencie: thirdly, Veritie; vnto which three graces are referred all the particular duties in the Verſes following.

The ſumme of the 7. Verſe.

Now in this ſeuenth Verſe hee concludeth, and the effect of his concluſion is thus much, as if hee ſhould haue ſayd: Whoſoeuer hee be that embraceth vprightneſſe, innocency and truth, hee is the true worſhipper of God, ſo ſtedfaſtly rooted in the Church here vpon earth, as when the courſe of this preſent life is ended, hee ſhall remaine for euer a Citizen in heauen: *He that doth theſe things ſhall neuer be moued.*

Doctrines.

The doctrines which ariſe from this Verſe are two: the formoſt is this, The bleſſed eſtate of the true worſhippers of God is certaine and vnchangeable, from which they ſhall neuer be remoued: the ſecond doctrine is, who be theſe true worſhippers and how to be knowne. The firſt doctrine is built vpon many vndoubted grounds: the firſt ground is from the *Authoritie of Scripture*, expreſly affirming this truth in many places, *Pſal.* 1. 6. *The Lord knoweth the way of the righteous, and the way of the wicked ſhall periſh. Pſalme.* 37. 24. *Though the righteous fall, hee ſhall not be caſt off, for the Lord puts vnder his hand.* Alſo *Pſalme* 125. *Hee that truſts in the Lord ſhall be like mount Sion, that cannot be remoued:* Alſo *Salomon* ſaith in his *Prouerbs: The hope of the righteous ſhall not periſh:* And to be ſhort, in the 54. of *Iſaiah* the Lord hath ſworne to his people by an oath, that with euerlatting loue hee hath embraced them. Wee ſee in theſe Scriptures that God hath paſſed for the ſtableneſſe of his people, not his ſingle word onely, but his promiſe, which is his double word, and if this be not ſtrong enough, it hath pleaſed him for more ſurety to adde his oath, a three-fold corde which cannot be broken.

1

Knoweth, that is, approueth & preſerueth: as appeareth by the oppoſing it to *periſhing.*

2

The ſecond ground is *Gods free election*, vpon which the firme ſtedfaſtneſſe of the faithfull is grounded, as vpon a ſure rocke and mountaine of braſſe: which cauſeth our Sauiour

Sauiour Chriſt to ſay, that it was not poſsible for the Elect to be deceiued. *Mat.* 24. True it is that in ſome things the elect may be deceiued, and for ſome time: but to be deceiued vniuerſally, and for euer, that is not poſsible. And in the 8. to the *Romanes*, *Paul* reſpecting the conſtancie of Gods election, auoucheth of the predeſtinate, that they muſt be glorified. *Rom.* 8. 30. Moreouer in the 2. *Tim.* 2. 19. hauing ſpoken of *Hymineus* and *Phyletus*, which themſelues denyed the faith, and deſtroyed the faith of others, by ſaying the Reſurrection is paſt, the Apoſtle fearing leaſt ſome beleeuers of weake mindes ſhould be troubled to heare two ſuch pillers of the Church to be ſhaken: hee doth comfort them with this perſwaſion, that their owne ſtanding is firme becauſe of Gods election, which for the aſſurance and certaintie of it is there likened to a foundation and a ſeale: two ſuch things then which amongſt men there is no ſtronger, *The foundation* (ſaith he) *of God is ſure, hauing his ſeale: the Lord knoweth who are his.* Simile. Simile.

The third ground is the free and vnchangeable couenant that God hath ſtricke with his elect touching grace and ſaluation by Chriſt. The tenour whereof is to be found in *Ieremie.* 32. 38. 39. & 40. verſes, *And I will make an euerlaſting couenant with them, that I will neuer turne away from them to doe them good, but I will put my feare into their hearts, that they ſhall not depart from me*, (ſaith the Lord.) Theſe are the words of the couenant, from which obſerue two things: the firſt is, that hee cals it *an euerlaſting couenant*: which teacheth that it is not made for houres, dayes, weeks, moneths, yeares, or any tearme of time, but for all eternitie. The ſecond is the meanes how this couenant becomes euerlaſting, becauſe it is euery way ſure and conſtant both on Gods part who neuer altereth his good will towards his choſen people; and on his peoples part, who haue their hearts ſo ſeaſoned with his feare as they can neuer haue a will to depart from him. This third ground from the couenant is further ſtrengthened with the conſideration of gods infinit power and truth, which maketh him able and carefull 3

to performe vnto the elect his moſt mercifull couenant: Thus *Abraham* aſſured himſelfe of the fruit of Gods couenant, looking to the power of God, who was able to doe what he promiſed *Rom.* 4. 21. And *Paul* 1. *Cor.* 1. 9. confirmeth the mindes of the godly by the truth of God, faithfull is he who promiſeth, and he will doe it.

4 The fourth ground is the interceſsion of Chriſt, who as by his death he purchaſed for the elect Gods fauour, ſo by his prayer he keepeth them for euer in his fauour: thus hee prayed for *Peter* that his faith might not faile, *Luke.* 22. 32. So in *Iohn* the 17. he prayeth not only for *Peter* & the other Apoſtles, but for all that ſhould beleeue their doctrine to the end of the world, that they might be kept to euerlaſting life. Whereof it followeth neceſſarily that the true children of God muſt for euer ſtand in the fauour of God vnremoued, or elſe the prayer of our Lord Ieſus Chriſt muſt be vnheard and caſt out, which were great wickednes once to imagine: eſpecially ſeeing Chriſt himſelfe hath ſaid, *Father I know thou heareſt me alwaies. Iohn.* 11. 42.

5 The fift ground is the nature of ſpirituall and ſauing grace, which is permanent and not ſubiect to corruption, as appeareth by the words of our Sauiour, *Iohn* 14. *my Ioy ſhall none take from you.* Alſo in the 16. verſe he ſaith, *my ſpirit which I giue to you ſhall abide with you for euer.* And Saint *Peter* in his firſt Epiſtle 1. 13. calleth the ſeed whereof we are begotten anew, *immortall ſeede*: and Saint *Iohn* ſaith, it remayneth in them which are borne anew: and Saint *Paul* ſaith, that *the gifts of God are without repentance, Rom.* 11. All which places doe ſerue to teach vs thus much; that the ſauing grace of God is of an incorruptible nature, ſuch as neuer dyeth where it once quickneth. The reaſon whereof is, becauſe God who giueth it doth ſtill preſerue and confirme it, as it is written, *Iude* 1. *ſanctified of God the Father, and reſerued to Ieſus Chriſt.* Which ſheweth that whom God ſanctifieth by one grace, he confirmeth by another.

They therefore are deceiued which thinke that the grace of God though it cannot finally be loſt and for euer, yet that

that it may be loſt wholy for a time, whereas contrariwiſe the Apoſtle teacheth in the ſixt to the *Romanes*, that the elect hauing once the life of grace from the ſpirit of Chriſt can no more returne to the death of ſinne, then Chriſt being raiſed from the dead can returne to the graue againe, verſe 9. 10. 11. reade and conſider the place.

Beſides all theſe grounds already named, there remaine ſome other, as the conſtancie of the loue of God, who neuer reiecteth nor caſteth out ſuch as once in loue hee embraceth. *Iohn* 13. 1. Moreouer the faithfull are committed of the father to Chriſt to be kept, who being ſtronger then all, none can plucke them out of his hands. *Iohn.* 10. 28. Our ſaluation was once in our owne keeping for it was committed vnto *Adam*, who quickly loſt it, but now God hauing truſted his ſonne with it, and made him the gardian of it, it is in a moſt ſure hand: for he being both almightie & faithfull, can and will ſaue all that be of his father committed to him, as himſelfe ſaith, *I will raiſe them vp at the laſt day and giue them eternall life.* Finally, it cannot be that any of Gods children can be loſt, but that the truth, power, and good will of God muſt be called in queſtion; for if any of them ſhould periſh, it muſt be for that God regardeth not his promiſe, or is not able to keepe it, or vnwilling to performe it. 6 7 8

This ſtedfaſt condition of Gods children beſides theſe ſubſtantiall grounds of it fetched from the word, it is alſo in the ſame word illuſtrated and ſet forth by many ſenſible and fit ſimilitudes. The firſt is of a tree planted by the riuers of water, which hath ſuch continuall ſupply of plentifull moyſture, as that neither leafe nor fruit doth euer fade. *Pſalme* 1. 2. The ſecond is of a Cedar in Libanon, which as it is tall for height, and mighty in ſtrength, ſo it is laſting for continuance: long it is before it beare fruit, but when it beginneth to beare, it beareth very long, and the longer it continueth the more fruit it beareth: ſo it fareth with the children of God, as it is written *Pſal.* 92. 12. Thirdly, of an huge, firme and vnpregnable mountaine, which by no engine of Simile. 1 2 3

of warre, nor by any art or labour of man can be wonne and preuayled againſt: Such is the eſtate of him that truſts in God, *Pſalme* 125. 1. 2. The laſt ſimilitude is of an houſe built vpon a rocke, againſt which though the windes and waues doe blow and beat, yet it ſtandeth ſure, becauſe it is founded vpon a rocke: ſo it is with euery one that heareth the word of GOD [b] and doth it; ſuch ſhall be ſore tempted and weather beaten, yet they ſhall neuer be remoued. *Mat.7.*

4.

[b] He is ſaid to doe the word who believing the promiſes endeauoureth to keepe the commandements.

Furthermore, the word that thus ſpeaketh of the ſtedfaſtneſſe of Gods true worſhippers, doth alſo direct vs to the meanes by which they are maintained in it: and theſe are either publicke or priuate. The publike meanes are the miniſtry of the word and Sacraments, and prayer and diſcipline. The priuate meanes are priuate prayer, meditation and reading, fellowſhip of the godly, conference, and carefull practiſe of the word. By theſe meanes vſed and followed with ſinceritie, humilitie, and vnwearied conſtancie, it pleaſeth the moſt mercifull God to keepe all his children from falling away though they take ſome deepe and dreadfull fals.

Acts. 2. 42. *Mat* 26. *Pſal.*1.2. *Coloſ.*1.16.17.

Now it will be requiſite briefly to anſwere ſome ſuch obiections as are made againſt this doctrine, which is much gainſaid, as all other diuine truth is: the truth of the word being herein like the word, the truth, Chriſt I meane, who was ſpoken againſt by ſinners.

Theſe obiections are either firſt by examples of the Saints: ſecondly, by texts of Scripture: or thirdly, by ſhew of reaſon. The firſt example is of *Salomon*, he being once a true worſhipper of God, he fell ſo grieuouſly from pietie to idolatry, from temperance to wantonneſſe, from God to pleaſure, as that ſome haue thought, yea ſpoken, and written that he periſhed. To this we anſwere, it is true he fell moſt grieuouſly, and did long lye in his ſinne: but it is alſo more then likely to be true that he did not periſh in his ſin, but recouered himſelfe and was ſaued: as will appeare by theſe few reaſons.

1.

First,

Firſt, that hee is of the holy Ghoſt intituled the beloued of God. 2. *Samuell.* 12. 24. 25. which was neuer affirmed of any reprobate. Secondly, hee was one of the penmen of the Scripture, euen an holy Prophet: and of all the holy Prophets Chriſt ſaith they are ſet downe in the kingdome of God. *Luke* 13. 28. Thirdly, Gods promiſe was made eſpecially touching the perſon of *Salomon*, that howſoeuer his ſinnes ſhould be corrected with the rod of men, yet his mercy hee would neuer take from him, nor remoue his louing kindeneſſe. 2 *Sam.* 7. Fiftly, hee was by repentance reſtored to God and to his Church, and none can periſh that truely repent. Now that *Salomon* repented may appeare both by the title of his Booke, called *Eccleſiaſtes*, which is as much to ſay, as a perſon vnited againe to the Church vpon his repentance done and publiſhed in the Church: and by the argument of that Booke, which is a large condemning of thoſe vanities wherewith he had been ouer-taken, and a plaine retractation of thoſe follyes wherin hee had offended. And if *Salomon* were not wholy remoued from God; there is leſſe doubt to be made of *Danid* and *Peter*, becauſe neyther their fall was ſo grieuous, for *Salomon* to other great ſinnes added the groſſe ſinne of Idolatry, and yet their repentance is more certainely reuealed, the one in the 51. *Pſal.* the other in the 27. Chapter of *Mathew*; of whom it is truely ſaid by one of the Fathers, that faith did not faile in his heart, when the confeſſion of it failed in his mouth. As for the remouings and fals of *Eſau*, *Saul*, and *Iudas*, they appertaine nothing to this purpoſe, becauſe they were but hypocrites, and neuer the true worſhippers of God, and they fell onely from ſuch gifts of the Spirit as were common both to the elect and reprobate.

Thus *Tremelius* expoundeth it.

The texts of Scripture that are brought in againſt this truth are theſe, *Heb.* 6. 4. *Heb.* 10. 29. and *Mat.* 13. The words of *Heb.* 6. are theſe: *For it cannot be that they which were once lightened, and haue taſted of the heauenly gifts, and of the power of the world to come, that they falling away ſhould*

2

be renued by repentance, &c. To this I anſwere, it is true ſuch as taſt onely, may; but the true beleeuer which eateth and digeſteth, and receiueth the word cannot fall away. Now wheras the ſecond text ſaith, that they which be ſanctified by the bloud of Chriſt may fall away. The anſwere is this, the ſanctification which the Apoſtle here ſpeaketh of, is ſuch a ſanctification as ſtandeth in profeſsion onely, and not in power and practiſe, and worketh onely a light and ſlender change, which may be loſt againe, and not an effectuall alteration of the minde and will, which being begun in this life, is perfected in the next, and ſo endureth for euer. And whereas the Apoſtle ſaith, they receiue the truth, hee meaneth that they receiue the knowledge of the truth by their iudgement and not by their affection, into the braine, and not into the heart. Now as for the ioy ſpoken of in *Mat.* 13. it is not to be meant of the fruit of the ſpirit, in a truely ſanctified heart reioycing in the ſenſe of Gods peculiar loue vnder the hope of his glory, *Rom.* 5. 2. but a tickling of the mind delighted with knowledge of new & ſtrange things, which may be in an hypocrite and be loſt.

Heb. 10. 29.

3 The ſhew of reaſon which is made againſt this doctrine of the vnmoueable eſtate of Gods children is this, that ſuch doctrine will breede in men ſecuritie and careleſſe liuing.

Anſwere. This is not ſo, becauſe the Scripture which teacheth their ſtedfaſtneſſe, doth alſo teach that their owne care & watchfulneſſe is required thereunto: as in that ſaying of *Paul, let him that ſtandeth take heede leaſt hee fall.* 1. *Cor.* 10. 12. and that in the 11. to the *Romanes, Be not high minded but feare:* alſo that in the *Phil.* 2. 12. *Worke out your ſaluation with feare and trembling:* vnto theſe wee may ioyne the counſel of our Sauiour vnto his Apoſtles, that if they would be ſafe they muſt giue themſelues to watch and pray. *Mat.* 26. And finally, the Apoſtle *Iohn* ſaith, that *they that be borne anew, [c] preſerue themſelues. Iohn.* 5. 18. that is to ſay, they take all care, and vſe all good endeauour for their owne preſeruation. In all which places of Scripture it is manifeſt that whomſoeuer God hath purpoſed to keepe to himſelfe vnmoueable,

[c] God preſerueth, but the Godly by their owne care doe ſerue the prouidence of God, to the preſeruation of themſelues.

vnmoueable, in all them hee engendreth a great heedfulneſſe to looke to themſelues. But ſuch as periſh they are giuen ouer to groſſe and dead ſecuritie, not to feare any perill in the abundance of great ſinnes.

It is now high time that wee come to the profit and vſes that be to be made of this doctrine: whereof the firſt is to ſtirre vp our hearts vnto a very earneſt deſire to be in ſuch a permanent and ſtedfaſt condition. In all other things wee doe loue certainties, and cannot abide to be at vncertaintyes: no Maiſter will keepe a ſeruant ſo, as hauing him to day, hee cannot be ſure to haue him to morrow; neyther wil any man hold a farme as tenant at will, and look to be put out at an houres warning: all men prefer a fee-ſimple before an annuitie, and wiſh rather to haue a thing by perpetuitie then by tearme, and why then ſhould wee not in matter of religion rather deſire to be true worſhippers of God, which ſhall abide for euer, then Chriſtians in name and profeſsion onely, which be alwayes at vncertaintie, liuing in continuall hazard, and expoſed euery houre to ſome fearefull iudgement of God? being in this behalfe like vnto a condemned perſon, who hath receiued the ſentence of death for high treaſon againſt his Prince, howſoeuer ſuch an one may be ſpared and reſpited by the fauour of his Prince, yet he liueth at vncertainety and may looke euery houre when he ſhall be called forth to execution: euen thus it ſtandeth with all vnſound Chriſtians, Hypocrites, and wicked men, they are condemned perſons both in gods decree, in the teſtimonie of Scripture, and in the witneſſe of their owne conſcience, though they marke not the check of it, and albeit the patience of God reſpite and ſpare them, and his bountie proſper them that they be fat and well liking, yet their ſtate is vnſteddy, euer ſubiect to a downefall, hauing no other ſtay to vphold them but Gods lenitie and ſufferance, the time whereof when it is expired, then ſodainely in a moment they ſincke into hell: though they flouriſhed like a greene Bay-tree, and ſpread abroad their leaues, yet they vaniſh quickly and their place is no more

Vſe 1.

Simile.

Simile.

Simile.

Pſal. 37.36.

found: whereas the godly are ſo eſtabliſhed as that in death they are not remoued, but be more firmely and nearely knit vnto God thereby, with whom they enioy a neuer withering bliſſe and glory. How ſhould this moue all men moſt egerly to deſire to be in ſo firme & certain eſtate, and neuer to giue themſelues reſt vntill they know themſelues to be entred into it? that as *Iſaac* in the 26. of *Geneſis* hauing digged diuers wels to water his cattle, which he could not keep, becauſe the people of that land ſtroue with him, and tooke them from him one after another, at the laſt digging a Well for which they did not ſtriue, but ſuffered him quietly to enioy it, hee found reſt and was well ſatisfied, and acknowledging the Lords goodneſſe (hee ſaid,) *Hee hath inlarged my roome, and will make me fruitfull:* ſo we hauing loſt much time in treading the pathes of an outward hypocriticall ſeruice of God, and at the length finding Chriſt and meeting with the way of true Chriſtianitie, our ſoules may finde reſt and be ſatisfied with it, ſaying: *Praiſed be the Lord, hee hath brought me forth into a large roome, and ſet my feet vpon a rocke.*

Reuel. 14. *Phil.* 1. 23. 1 *Pet.* 1. 4.

Simile. *Gen.* 26. 22.

2 This if men can doe, it is one good ſigne that they are entred into this durable eſtate of happineſſe.

Secondly, this doctrine of ſtedfaſtneſſe muſt prouoke ſuch as be in ſo firme an eſtate, humbly and heartily to thanke God for ſuch a mercy, that when they bleſſe God for other things, as good health, food, libertie, peace, &c. they forget not to praiſe him for this, that hee hath ſet his ſeale vpon them, and hath put them in ſuch an happy condition as ſhall neuer be remoued. When the Apoſtles of Chriſt were ſent forth to preach, they reioyced that the diuels were ſubdued vnto them, but our Sauiour biddeth them reioyce in this rather, *that their names were written in the Booke of life*: teaching vs hereby, that howſoeuer there is great cauſe of ioy and thankſgiuing vnto God, when any one is made the meanes to pull any ſoule out of the ſnares of the Diuell, yet the chiefeſt cauſe of ioy and praiſe is herein, when any one vnderſtandeth of himſelfe, that hee is the Elect of God, and ſure to be ſaued. Hereof wee haue a notable preſident in the example of *Paul*, who being deliuered from

from his wofull eſtate in which hee liued whilſt hee was a blinde ſuperſtitious Phariſee, ſerued God in ſhewes and externall obſeruations, and at length tranſlated into this vnmoueable eſtate of faithfull worſhippers of God, he braſt forth into moſt thankfull acknowledgment of Gods goodneſſe herein, *Now* (ſaith he) *to the immortall and onely wiſe God be praiſe and honour for euer.* 1 *Tim.*1.12.

Thirdly, from this doctrine ariſeth a comfort to Gods children againſt the temptation of being vtterly forſaken, becauſe being ſo ſurely built vpon the rocke, the gates of hell, euen the ſtrongeſt aſſaults of Sathan, cannot preuaile againſt them; heauen and earth ſhall ſooner be remoued then any of Gods ſeruants. For if Gods election be vnchangable, if his couenant be euerlaſting and vnuiolable, if his truth cannot alter, nor his mercy faile, nor his power be weakned, if the prayers of Ieſus Chriſt cannot be refuſed and caſt out, if his Scriptures cannot lye and deceiue, if his ſanctifying grace cannot dye and periſh, then beleeue it though ſinfull luſts rebell, the vaine world entiſe, the Diuell tempt and rage, rayſing vp troubles without and terrours within, yea though our ſelues in our feares and faintings ſinck & be ready to giue ouer, yet being once his we are euer his, and though we be down, we ſhal be raiſed vp, thogh we be ſhaken, we ſhall neuer be remoued: as *Dauid* ſaid out of his owne experience touching temporall prouiſion for this life, *I haue ben young and now am old, yet I neuer knew the righteous forſaken, nor their ſeede begging their bread:* ſo I may appeale to the experience of all that euer haue beene young and are become old concerning eternall preſeruation, if euer they knew a man truely fearing and truſting in God (how weakely ſo euer it were) to be confounded. 3 *Mat.*16.

The fourth and laſt profit to be made of this doctrine, is to ſtirre vp euery one of vs to a meruailous great care to looke to our ſelues, and to watch ouer our ſoules, conſidering that God who made vs without our ſelues, yet doth not preſerue vs without our ſelues, but vſeth our owne watchfulneſſe and endeauour therevnto. This is that which one of 4 This alſo is another marke that a man is in this vnmoueable condition.

the Fathers hath wel and truely ſaid, *tutus ſi attonitus, ſecurus ſi cautus*, that is to ſay, thou art ſafe ſo thou beeſt wary, thou art ſure ſo thou beeſt aſtoniſhed and trembleſt: agreeable to that in the ſecond Pſalme, *ſerue the Lord in feare*; and to that in the ſecond of the *Philippians*, *worke out your ſaluation with feare and trembling*. It is a rule of pollicie by *Philip de Commines* in his French hiſtorie, namely, that *miſtruſt is ſafe*: and ſurely it is a good rule in diuinitie, *a Chriſtian is moſt ſafe that is moſt miſtruſtfull*. Firſt, the Diuell is much to be muſtruſted, conſidering his deepe ſubtilitie and long experience, and ſo much the more to be miſtruſted becauſe hee is an inuiſible enimie, and therefore the harder to eſpye his aſſaults, or to auoide them: and bleſſed is the ſoule that is alwayes iealous & miſtruſtfull ouer that curſed fiend, which caſteth his baytes and his ſnares to catch vs in euery thing, in our apparell, meat, and company, &c. in hearing, reading and prayer, in ſpeaking and doing. Secondly, it is good to be miſtruſtfull of men, both friends and enimies, both ignorant and prophane, that we be not corrupted by their euill example, wicked company, indiſcreet or euill counſell and perſwaſion: euen *Peter* will giue ill aduiſe, and *Nathan* may giue counſell which God will checke. Laſtly, and aboue all, it behoues vs to be miſtruſtfull ouer our ſelues, and ouer our owne corrupt reaſon and affections, as wrath, pride, couetouſnes, & ſuch like, which are euer ready to betray vs into the hands of our enimie Sathan: and they are ſo much the more to be miſtruſted, by how much they are nearer vnto vs, being in the middeſt of vs (as it were) within our bowels, and bearing a great ſhew of being our friends, fawning vpon vs whiles ſecretly they giue vs the ſtab at the hart. In which reſpect they are of the Apoſtle worthely termed deceitfull luſts. *Ephe.* 4.

2. *Sam.* 7.

Thus far of the firſt doctrine, concerning the vnmoueable ſteadfaſtneſſe of Gods true worſhippers. Now a few words of the ſecond doctrine, which is this: The markes whereby the true worſhippers of God may be knowne who they be, to themſelues and to others. *He that doth theſe things*,

things, he is the true worſhipper, and *ſhall neuer be remoued.*

The markes then whereby they are knowne, are the things ſet downe in this Pſalme: *He that doth theſe things*, what *things?* not ſuperſtitious workes deuiſed by men, not ceremonious workes, though commanded by God, for theſe things may be done of hipocrits: but the workes and fruits of true ſanctification they are the markes by which Gods true worſhippers and children are knowne. In the eight to the *Romanes*, the Apoſtle teacheth that Gods children may be knowne by the witneſſe of Gods ſpirit: *the ſpirit it ſelfe* (ſaith he) *beareth witneſſe to our ſpirits that we are the ſonnes of God.* This certainely is moſt true becauſe it is written in the Scriptures, the word of truth: howbeit it is no eaſie thing euen for the very ſonnes of God to finde out this teſtimony in themſelues, & many haue ben deceiued by taking a carnall preſumption inſtead of the teſtimonie of the ſpirit: Therefore if there be any to whom it is certified by an euident & liuely witneſſe of the ſpirit, that they are the ſonnes of God, they haue much to prayſe God for it: but if there be any in whom this witneſſe is feeble and darke, let them not be diſcouraged: for as true fire is well diſcerned from painted fire by the heat it giues, though ther be neither light nor flame; ſo it may be as well knowne who be the children of God by the workes and fruits of the ſpirit, as by the witneſſe of the ſpirit: they which want this latter may haue cauſe to be glad if they haue the former. For the Apoſtle *Peter* in the firſt chapter of his ſecond Epiſtle, hauing exhorted the Chriſtians to ioyne to their *faith knowledge, to knowledge vertue, to vertue temperance, to temperance patience, to patience brotherly kindneſſe, to brotherly kindneſſe loue*, he aſſureth them that if theſe things be in them and abound they ſhould neuer fall, but haue their election ſure, and haue an entrance made into the bleſſed kingdome of God. And to conclude, our Prophet in this Pſalme, vnto that queſtion (*who ſhall dwell in thy Tabernacle?*) makes this anſwere, *euen hee that deales vprightly toward God and man, hee that liueth a iuſt life, hee that thinketh the truth, and ſpeaketh as hee*

Simile.

hee thinketh, hee that hurteth not his neighbour in name, bodie, goods or ſoule, he that neither ſpreadeth nor receiueth falſe report againſt his brother, he that loueth godly men though they be hated in the world, and flattereth not wicked men though they be honoured in the world, hee that faithfully keepeth his promiſes, euen to his owne damage and loſſe, eſpecially ſuch promiſes as are confirmed with an oath, hee that anoydeth vſurie and briberie, and whether he lend of curteſie, or iudge of dutie, is led by loue and not by lucre, hee, hee, whoſoeuer he is, rich or poore, learned or ſimple, high or low, euen he that doth theſe things, and all theſe things, and not onely knoweth them and liketh them, but doth them and performes them, and doth them conſtantly and ſincerely, out of loue to God and men, though weakely and vnperfectly, and deſireth in the doing of theſe things to aduance Gods glory, being hartely ſorry that he doth theſe things ſo faintly and feebly, this is hee that may aſſure himſelfe to be the perſon that now truely ſerueth God, and hereafter ſhall remaine in heauen with him for euer.

FINIS.

THE FIRST TREATISE,

containing the Doctrine of the Sacrament of the Lords Supper.

1. CORINTH. 11.

Verſe 23. *For I haue receiued of the Lord that which I alſo haue deliuered vnto you*, to wit, *that the Lord Ieſus in the night that he was betrayed, tooke bread:*

24. *And when hee had giuen thanks, hee brake it, and ſaid, Take, eate: this is my body, which is broken for you: this doe ye in remembrance of me.*

25. *After the ſame manner alſo he tooke the cuppe, when he had ſupped, ſaying, This cup is the new Teſtament in my blood: this doe as oft as ye drinke it, in remembrance of me.*

26. *For as often as ye ſhall eate this bread, and drinke this cuppe, ye ſhew the Lords death till he come.*

The context or coherence with the former Scripture.

AMongſt other corruptions crept into the Church of *Corinth* both in doctrine and manners, as it were tares growing vp with the good corne; they abuſed the Lords Supper by their Schiſmes: Verſe. 18. and by the intemperance of the rich in their loue feaſts, which they held then together with the Lords Supper, in the ſame place, and at the ſame time, Verſe 21. to the contempt of their poore brethren. Verſe. 22. Now

the Apoſtle to helpe theſe abuſes, bringeth them backe to the firſt inſtitution of the Supper, as the onely good way for remedie of their euils; and hauing ſet down the doctrine of this Sacrament in foure Verſes, hee from thence deduceth *the dutie of Communicants* in the other Verſes following, ſo as this whole Scripture teacheth, firſt, the right adminiſtration of this Sacrament in Verſes. 23.24.25.26. ſecondly, the right vſe of it in Verſe. 27.28. &c.

Summe of this Scripture.

1 Parts of this Text.

In ſetting downe the doctrine of the Sacrament, the Apoſtle keepeth this order: Firſt, hee doth preface & make an entrance to his ſpeech with a ſhort Preamble or Exordium, to prepare their mindes vnto attention and ſubmiſſion, *that which I deliuered vnto you.* Secondly, in the next place he rehearſeth the inſtitution, wherein wee are to conſider firſt the authour of this Sacrament (the Lord Ieſus:) Secondly, the time when he ordayned it, in the night wherein hee was betrayed: Thirdly, the two parts of this Sacrament, (*Bread* and *Wine:*) Fourthly, the actions about them, either common to the Miniſter and people, as *giuing thanks*, or proper to each, as *taking*, *&c.* Fiftly, the ſignification or vſe both of the creatures & of actions about them, in words of promiſe (*this is my body,*) and of commandement (*doe this in remembrance of me:*) And laſtly, an explication or opening of the commandement (*doe this*) in the 26. verſe.

1. Authour.
2. Time.
3. Parts.
4. Actions.
5. Vſe of this Sacrament.

Preface.

That which I receiued of the Lord I deliuered to you.] The ſumme of this preface is, that in this matter of adminiſtration of the Lords Supper, the Apoſtle put in nothing vpon his owne priuate head, but followed preciſely the preſcript of Chriſt Ieſus, who is here called (*Lord,*) not ſo much in reſpect of that rule and right, which he hath and exerciſeth generally ouer all creatures, which he once created, *Col.* 1. 16. and doth ſtill preſerue and gouerne, *Heb.* 1. 2. as in regard of that power and authoritie which hee ſpecially exerciſeth in and ouer his Church, by giuing lawes, gifts, ordinances and offices thereunto, for the good gouernement of it till his comming to iudgement. *Epheſ.* 4. 11. 12. 13

Chriſt why the Lord.

If any man ſhal aske how *Paul* could receiue this of Chriſt, being

being himſelfe a blind Phariſee when our Lord did ordaine this Sacrament? The anſwere is, that eyther he had it by immediate reuelation when hee was rapt vp into the third heauens: 2. *Cor.* 12. 1. 2. or elſe hee might learne it mediately by the inſtruction of *Ananias*: *Acts* 9. or by written tradition out of the Goſpell of Saint *Luke*, which was then written: howſoeuer it be, the Apoſtle in this buſines did keepe himſelfe cloſe to Chriſts ordinance, without adding, detracting or changing: wherein the Apoſtle as hee declareth his owne fidelitie in his function, that hee walked in that great calling, not as a Lord ouer the heritage 1. *Pet.* 5. 4. but as a ſeruant preferring his maiſters will: ſo by this example hee would teach all Miniſters to doe the like, namely, to deliuer nothing to the people, eyther touching doctrine of faith, religion, or manners, but that onely which they haue receiued and learned of our Lord.

How *Paul* had this from the Lord.

Dutie of Miniſters.

Miniſters are Chriſts Ambaſſadours, 2. *Cor.* 5. 20. therefore as Ambaſſadours of earthly princes keepe themſelues to their commiſsion without declining: ſo ought the miniſters of God in their miniſtery preciſely to obſerue the will of Chriſt, who hath the ſole authoritie in his Church, ſo as none of his ſeruants whatſoeuer, muſt for doctrine or worſhip impoſe vpon the flock any thing, ſaue that which Chriſt their Lord hath enioyned: herein being like vnto himſelfe, of whom it is written, that *hee was faithfull in the houſe of God, as Moſes was. Heb.* 3. 2. Now where the Miniſters of Chriſt doe walke thus faithfully, and deliuer but what they receiued, there the people muſt learne obediently to ſubmit vnto them, knowing that their diſobedience to ſuch things reacheth further then to mortall men, *Hee that deſpiſeth theſe things deſpiſeth not men but God.* 1. *Theſ.* 4. 8. And it is written, *Behold yee deſpiſers and wonder, and periſh: for I worke a worke in your dayes. Acts* 13. 41. Thus much of the Preface, now wee come to the inſtitution it ſelfe.

Dutie of the people.

How the Lord Ieſus in the night.] Here more plainely and diſtinctly the Apoſtle telleth, that the Sacrament of the

Supper was set in the Church by the authoritie of Christ, it is the sonne of God who appointed the same, it is no inuention of man, no institution of Princes, but of sacred and diuine ordinance: and requisite it is that God the authour of the couenant of grace, should in the person of his Sonne assigne the Sacraments, whereby hee would haue his good will and free couenant of mercy sealed. No creature, Angel, or men may presume to ordaine a Sacrament, Christ the Sonne of God had this office from his Father, who sent him with power to performe whatsoeuer was needfull eyther for the redemption or regiment of his Church. *Mat.* 28 18. *All power, &c.*

Christ the authour.

Vse 1. Hence wee reiect those fiue Sacraments which the Romanists haue intruded vpon the Church, as bastard Sacraments, wanting eyther signes needfull to make a Sacrament, in which there must be something outward and visible; or being destitute of Christs ordinance for any such purpose as to seale the common couenant of saluation.

2 Secondly, we learn from hence to haue this Sacrament in reuerent estimation, not to value it by that simplicitie of the creatures which are seene, or by the corrupt iudgement of ignorant persons or prophane men, but according to the worth and excellency of him who hath giuen breath and life vnto it, it cannot be meane which hath so noble and worthy an authour, neyther can it be a meane fault to abuse such a worthy ordinance.

3 Lastly, by this wee may iudge of the fruitfulnesse of this Sacrament, seeing the wisedome of Iesus Christ is such as he could well discerne what is profitable, and his goodnesse such as he would ordaine nothing but what is wholesome and good. Againe, that cannot be vaine which Christ hath ordayned: because his blessing goeth with his ordinance, to make it effectuall: as in inferiour ordinances of marriage, magistracie and other, his blessing is apparant vpon them, for the good of mankinde: so much more his chiefe ordinances which tendeth most directly to his owne glory and saluation of his people shall be accompanied with his effectuall

effectuall blesing, to make them beneficial to his Church. And it is the dutie of all Communicants to resort to this Table with this double perswasion: first, that Christ will not be wanting to his owne institution to blesse it, if they be not wanting to themselues: secondly, that hee will not faile to punish them who negligently vse it. Thus farre of Christ the ordayner.

Now touching the circumstance of time when it was ordayned, [*in the same night.*] This euening by the course of the yeere fell out to be the night wherein the Passeouer should be celebrated, *Mat.* 26. 24. and in this night did our Sauiour institute this Sacrament, to declare the abrogation of the Passeouer, and such other legall ceremonies and figures were now to end, (the body and substance of them being come and ready to be offered) and so to giue place vnto those new Sacraments which should be liuely signes of his death and sufferings now already past. Hence it is that for this circumstance of time which Iesus chose vpon this occasion, the Church is not tyed vnto it, but is free to administer the Supper at such time as is iudged most conuenient for such an action: for though whatsoeuer we doe in this Supper must be that which Christ did, and commanded vs to doe, yet euery thing which hee did wee are not bound to doe.

2 Time. Why at this time?

But now further touching this circumstance of time, we are to note by it the singular loue of our Sauiour towards his Church, that being about to dye, as the last act of his life, left this Sacrament to be a farewell and loue token: which should engender in our mindes the more respect vnto it, and regard of it; euen as we see men were wont more to marke, and better to remember the last words of their friends, which vse to take deepest impression, and such tokens of loue as at their departure they leaue to others, these are more charily kept: In like manner sithens Iesus now when hee was about to leaue the world, and had his hart and his head both troubled much about his bitter passion which then approached, *Iohn* 12. 27. *Now is my soule*

Vse.

troubled

troubled, &c. did yet thinke vpon his ſpouſe the Church, and had ſuch care of it as to ordaine & commit vnto it this Sacrament, euen as his friendly farewell. And as it ſhould breed a meruailous great eſteeme and deſire of and vnto this Sacrament, and a ſingular loue to him that ſo commended it to vs, with an earneſt care of the right and reuerent vſe: ſo it ſerueth to blame ſuch as either deſpiſe or neglect it, and declare the ſame by their ſeldome comming to it, or prophane vſage of it, ſuch men are ſure to incurre Chriſts heauy diſpleaſure: for what man who at his death giueth tokens to be remembrances of him when he is gone, would brooke (if he were aliue againe) to ſee them ſet at naught? or who would contemne and abuſe ſuch tokens in the preſence of the giuer? Now Chriſt Ieſus who left this pledge of his loue to vs, though he were dead, yet hee is made aliue againe, *Reu.* 1.18. and as no contumely or contempt can be offered to this Sacrament but hee ſeeth it, ſo he will neuer put it vp without ſharp puniſhment (as wee ſhall ſee hereafter) or ſpeedy and true repentance: Thus much of the circumſtance of time. Now wee come to ſpeake of the two ſignes wherein this Sacrament was ordained.

1 Parts of this Sacrament.

Ieſus tooke the bread, &c.] Firſt, wee will ſpeake of the creature, then of the actions whereby it was conſecrated to ſuch an holy vſe, as to be a Sacrament of Chriſts body.

Bread why?

When Chriſt meant to ſignifie that we come vncleane into the world through ſinne, and that it is himſelfe from whom we are to fetch all our ſpirituall puritie, he choſe the creature of water whereby to repreſent this vnto vs, becauſe the property of water is to waſh and cleanſe things which be foule. In like manner becauſe our naturall life is preſerued by bread, therefore this creature was now choſen of our Sauiour, when he would ſignifie and teach that our ſpirituall and heauenly life is to be drawne from himſelfe, who for this purpoſe is called *Iohn* 6. 51. *that bread which came down from heauen*, & *that bread of life. Ioh.* 6.48. and by an excellencie he termeth himſelfe *(that bread)* being in a ſingular manner to our ſoules, that which bread is to the body,

hauing

hauing ſuch an operation to nouriſh our harts vnto the hope of a life which is eternall, as the naturall bread hath to nouriſh this bodily life.

And by this we learne firſt how neceſſary Chriſt is to vs, Vſe 1. we haue not more need of the bread which we eate to maintaine this life, then wee haue of Chriſt to giue vs the true life; and therefore ſuch deſire, care and endeauour, as wee vſe in ſeeking naturall bread, ſuch or rather much greater ought to be vſed in ſeeking this ſpirituall bread: euen by how much it is more excellent being not earthly, but heauenly, and alſo of more vſe and benefit, nouriſhing not to a temporall, but to a life which is eternall.

Alſo by this wee are further inſtructed that as bread is 2. parable, and eaſie to be gotten, they which can get no other food yet can make good ſhift to get bread: ſo Chriſt is eaſie to be found of all them which truely and ſeaſonably ſeeke him: Therefore hee not onely offereth himſelfe, but inuiteth men to come to him, with large promiſes of ſatiſfying, refreſhing and comforting all ſuch as hunger and thirſt after him and with ſorrowfull harts groning vnder the load of their offences, doe by a liuely faith come to him. *Mat.5.6.& 11.28. Iohn.7.38.*

Laſtly, let vs hereby be admoniſhed how behouefull it 3. is often to reſort to this Sacrament, and to labour our ſelues when wee come, to bring a good appetite with vs; for ſo much as wee haue need often to eate bread to repayre the decay of our bodily ſtrength, and then our bread doth beſt reliſh when wee eate it with an appetite: ſo the decayes of our ſpirituall ſtrength muſt be made vp and renued by the often and reuerent vſe of this Sacrament, which will the more be pleaſant to the pallate of our ſoules, the more wee ſharpen our appetite in a true and ſerious conſideration of our owne wants, and of Chriſts perfections: thus far of the bread, the firſt part of this Sacrament.

Let vs now proceed to the actions about this creature of Actions about Bread, which are eyther actions done by Chriſt and ſo to the bread. be done of euery Miniſter of Chriſt, or elſe ſuch as were to

be done by the disciples of Christ being now the guests at this Supper, and are to be done of euery communicant.

The actions done by Christ and are to be done by euery Minister of Christ, are foure: first, taking the bread: secondly, giuing of thanks: thirdly, breaking the bread: fourthly, giuing it to his Disciples. The actions done by the Disciples and to be done by euery Communicant, are likewise two: first, taking the bread: secondly, the eating of it. Touching all which actions this is generally to be vnderstood, that they be all misticall, euery one of them haue a signification and hidden meaning, that which is said of the Reuelation of *Iohn*, *Quot verba, tot mysteria*, is to be applyed hither, so many words, so many mysteries; so many actions, so many significations, and let this be well noted that whatsoeuer the Minister doth outwardly in Christs name, such like things doth Christ from himselfe inwardly to the soule: and whatsoeuer the Communicants doe externally by their body, such like actions they must doe inwardly with their minde, to declare this now in the particularities, when the Minister taketh the bread to conuert it to this sacred vse, this signifieth that Christ was set apart in the purpose of his Father to be our Mediatour of saluation; also the breaking of the bread, was not onely for distribution sake, but to signifie how God the Father, as a Iudge to take punishment vpon our sinnes, did breake his Sonne with the paines of death, that hee might be a Sacrifice for our sinnes. Moreouer the giuing of the bread doth not want his signification, but serueth to admonish, yea, and to assure the mindes of the faithfull Communicants, that the flesh of Christ which was once giuen at his death to be the price of our sinnes, is now giuen of God to be the food of our soules: the Minister no more certainely giuing the signes of Christ to the body, then God the Father doth giue Christ himselfe to the soule. Likewise the Communicants when they take the bread into their hands, & open their mouthes to receiue it into their bodyes, must then prouoke themselues to stirre vp and reach out the hand of their faith to take

Taking.

Breaking.

Giuing.

Taking into the hand.

take and receiue Christ as hee is offered in this Supper, opening their hearts that hee may come in to dwell there, and to worke there more effectually and comfortably: and to this end remember at this instant, when these actions of taking the bread into the hand and mouth are to be done, to lift vp the minde to God, and by this short prayer to intreat the Lord most earnestly, to helpe the weakenesse of faith, to make it able to apprehend Christ, and withall, to open the doores of our hearts that the King of glory may come in to feed and refresh vs, euen with himselfe. Finally, the very eating of the bread, hath also a mysterie, most liuely representing vnto vs and certifying vs of our neere coniunction with Christ in this Supper, where hee is as straitly and neerely ioyned to euery faithfull soule, as the creature which wee eate is ioyned to our bodyes, thus then as the bread putteth vs in minde of his body: so the breaking of the bread is a remembrance of his painefull death, the giuing of the bread is a signe of the giuing of Christ to be our meat: and lastly, our taking and eating it doth remember vs of our laying hold of Christ as hee is here tendered, and to digest him by faith in the stomacke of our soules, that wee may grow vp in all things, in faith, hope, loue, and other graces vnto eternall life. And if any should doubt whether there be in this Supper such a proportion betweene outward and inward things and actions, let him mark what our Sauiour Christ teacheth vs touching the vse of this Element of Bread, both in words of promise, (*this is my body*) and of commandement (*do this in remembrance of me*) which doe put it out of all question, that the creatures of bread & wine, with all the actions about them are appointed to be memorials of Christ himselfe, and such things as hee doth for vs, and to vs, and in vs for our saluation. Here now hauing spoken of the actions proper to each, something would be said of the action of thanksgiuing, which is common both to Minister and Receiuers. Eating.

Iesus gaue thankes.] This action of giuing thankes at this time of the Supper differeth much from that thanks which Thanksgiuing.

Iesus was wont to giue at his ordinary repast & dyet, when his manner was to blesse his meat by giuing thankes to his Father. As is to be seene *Iohn.* 6. 11. and other places: but here in a solemne sort hee gaue thanks as it is most likely, for an extraordinary mercy expressed in the worke of mans Redemption, shortly to be wrought in himselfe vpon the tree of the Crosse: the end of which thanksgiuing was threefould.

1 First, it was a part of the consecration of the Bread, which before being common bread, & of a common vse and qualitie, by the blessing and thanksgiuing of our Lord was sanctified and set apart to an holy vse, euen to be the Sacrament of Christs body: for it was farre from the meaning of our blessed Sauiour by this blessing the Bread to change the substance of it into the substance of his flesh, and to giue power and example for others to doe the like. As the Papists faine the blessing of bread (as it were a kind of inchantment) to be a murmuring of certaine words ouer the bread, which should proue operatiue, euen to the abolishing the substance thereof, and instead of it to create the body of Christ: but Christs blessing is here called thanksgiuing, and it is that action by the which a change indeede is wrought, not in the substance of the Bread, which remaineth still as before, whereof all our senses be witnesses vndeceiueable, but in the qualitie, being now no more a food of our body, but a pledge of our spirituall food, which we haue from the body of our Lord, the which new qualitie & vse is put on the Bread partly by the institution of Christ rehearsed and opened, and partly by the publike prayers and thanksgiuing of the Church.

2 A second end of this thanksgiuing was, to witnesse his exceeding great loue to vs, whom hee so dearely loued, as that hee thankfully acknowledged in a very speciall manner the goodnesse of his Father, in that hee would redeeme mankinde by the death of himselfe, who was to be offered shortly as a slaine sacrifice, as he very well knew; yet doth hee very ioyfully thanke and prayse God in this behalfe, which

which could not but proceed out of a meruailous affection of loue towards vs.

Thirdly and laſtly, in his thankſgiuing hee hath ſet vs 3
a patterne of our dutie: for if *Ieſus* our Lord who was by his owne bitter death to purchaſe our redemption, did yet giue thankes hartily to his father, how much more are we bound ſo to doe, who doe reape the whole fruit and commoditie of that redemption? ſay not then thou canſt thanke God at home for thy redemption by the death of Chriſt, for howſoeuer that be neceſſary to be done daily, yea euery howre of the day, the hart would be lifted vp to God by harty thankeſgiuing for ſuch a mercy, and all little inough and too little and bleſſed is that ſoule that can out of a ioyous ſenſe of this wonderfull mercy prouoke it ſelfe much and often to ſay with the Prophet Pſalme 103. *Praiſe the Lord O my ſoule, &c.* yet this publike and ſolemne thankeſgiuing at the Lords table is very carefully and conſcionably to be performed, becauſe it is commanded vs ſo to doe, [*doe this,*] and it is as it were the homage or rent charge which we are to returne for our right to the inheritance of heauen; and we know that if men refuſe to pay the homage or rent to their earthly landlord, they ſhall deſerue thereby to be turned out of their Farme, and others to be put in their roome which ſhall diſcharge the dutie better: ſo if we proue vnthankefull to the Lord of heauen, we ſhall become worthie to loſe our inheritance. This would the rather be thought vpon in reſpect of that ſlackneſſe which is in many to ſhew themſelues mindefull of Chriſts death: they are like the tenne Lepers mentioned in the Goſpell, who all did pray Chriſt to be mercifull to them, but being cleanſed there was but one found that returned to giue thankes, likewiſe it is with vs, many doe begge and craue of God that he would be mercifull to their ſpirituall leproſie, that they may be healed of their ſinnes, but when a Communion is to be kept ſcarce one of ten, except it be at Eaſter do returne thankes: ſurely as Chriſt blamed the nine Lepers which forgot their deliuerance; ſo will he both obſerue and

chide, yea, and correct in vs the forgetfulneſſe of our Redemption. Wherefore let vs looke better to it, and thinke vpon it more earneſtly, doing as men which are bound to make tender of a ſumme of mony vpon bond in a certaine place named in the bond, they will be ſure to tender the payment in the place, and at the houre appointed and ſpecified in the bond, leaſt they forfeit: euen ſo howſoeuer men doe priuately prayſe GOD for their deliuerance from hell by Chriſt Ieſus his paſsion, yet ſeeing the time of the communion, and the place of the aſſembly where it is miniſtred, be appointed of God himſelfe for vs, that there and then we ſhould tender our debt of thankfulneſſe; let vs beware wee doe not foreſlow it vpon light and friuolous excuſes, leaſt we forfeit our ſaluation. Thus much of the action of thankſgiuing and other actions to be vſed of all Chriſtians.

Vſe and end of this Sacrament.

Now let vs examine the words of our Sauiour Chriſt, what he promiſed to giue, and commanded to doe when he gaue the bread. He ſaid, *this is my body which is broken for you, doe this in remembrance of mee.* In handling theſe words I meane firſt to render the true ſenſe of them, and afterwards to collect ſome inſtructions out of them, and to apply them to our vſe.

The firſt words are a reaſon of that which hee bad them doe when hee ſaid *take and eate*: the reaſon is from a promiſe of Chriſts preſence, in the right vſe of this Sacrament, *(for this is my body.)* The pronoune *(this)* hath reference vnto that which he tooke, which hee bleſſed, which he brake, which hee gaue, and of which he ſaid *take and eate*, and what elſe was that but bread? of bread then he ſaid *this is my body.* And marke that he did not ſay of the bread my body is with the bread, as Lutherians fancie hee ſaid by their conſubſtantiation, neither doth hee ſay this bread is turned into my body, as Popiſh tranſubſtantiatours would haue, but hee ſaith onely of the bread it is his body, by a ſpeech proper vnto Sacraments, giuing the name of the thing vnto the ſigne, as *Circumciſion* is called *the couenant of God, Geneſis* 17.10. being but a ſigne of it; and ſo is the

Lambe

Lambe called the Paſſeouer. *Exod.*12.11. whereof it was but a token: and waſhing with water in Baptiſme being but a Sacrament of forgiueneſſe of ſinnes, is yet called the waſhing away of ſinne. *Act.*22.16. *Titus.*3.5.

The reaſon why the name of the thing is put vpon the ſigne whereby it is repreſented, is, firſt of all, for the great likeneſſe and reſemblance betweene them, for (as *Auguſtine* writeth) Sacraments were no ſacraments except they had ſimilitude of ſuch things whereof they be Sacraments. Thus in the Lords Supper, the Bread and Wine in regard of the nouriſhment which being receiued, they yeelde to the body, haue a likenes and agreement with the fleſh and bloud of Chriſt, the true meate and drinke of our ſoules. Therefore as the image of *Cæſar* is called *Cæſar*, becauſe it is like him: ſo is the bread called Chriſts body, for this likeneſſe ſake. 1

Secondly, by this neereneſſe of name, wee are put in minde of the ioynt giuing and exhibiting the thing it ſelfe, together with the tokens of it, the one to our body, the other to our ſoule, and this is it which the Lord Ieſus in theſe words of promiſe doth binde himſelfe to doe, euen as certainely to giue vs himſelfe, as his Miniſter giueth vs the tokens of himſelfe: and wee are further to note, that as for former reſpects there is here a Metonimie or change of names, Bread being called by the name of his body: ſo in the word body there is another figure, a Synechdoche of the part for the whole, his body being put for his manhood, conſiſting of body and ſoule; yea, for his whole perſon, conſiſting both of the godhead and manhood, which both are here in deede and truth communicated to the faithfull, though diuerſly, his godhead touching the efficacie, merit, and power of it: his manhood touching the very ſubſtance of it; which though it be not preſent corporally to the hand, mouth, and ſtomacke of Receiuers, nor locally in the ſame place with the Sacrament; for the heauens muſt containe him till all be finiſhed: *Acts.*3. and againe, his body hath ſo put on glory, as it retayneth ſtill the propertie of a naturall 2

naturall body, and therefore can be but in one place at one time: yet it is present to the faith of the due receiuer through the secret and wonderfull working of the Spirit, who cannot onely ioyne together such things as are far distant in place, but cause them to become one, as is very apparant in the communion of the Saints, who being diuided by place one from another, as farre as the East is from the West, yet are so vnited together by the secret and mightie operation of Gods spirit, as the members of a naturall body are not by a more straite bond knit together then they be: being all members of one mysticall body, vnder one head Iesus Christ, 1. *Cor.* 12. 12. 13. If the Spirit can effect this betweene Christians themselues, shall wee not thinke that hee can doe so much betweene them and Christ the head in this Supper, notwithstanding the great space betweene heauen and earth: if any man will not herewith be satisfied but doe further enquire of the manner of this coniunction of vs with Christ, and of Christ with vs, I aduise and exhort them to fall from enquiring to beleeuing, & as *Mary* the Virgin when it was told her that shee should conceiue by the holy Ghost, and beare a childe whose name should be called Iesus, though shee had neuer known man, and therefore might doubt how shee a virgin should be a mother, some scruple she had that way, *Luke.* 1. 34. yet because such a message was brought her from heauen, she rested in it, and beleeuing the thing that it should so be, she said, *Be it vnto me euen according to thy word, Luke* 1. 38. Likewise fithens Iesus Christ hath passed such a promise, to giue vnto vs his flesh for our meate in this Supper, though it cannot be comprehended of vs how this should be, yet let it suffice that wee haue Christs word which is most true, euen truth it selfe, and say, Lord, be it to me as thou hast sayde. Finally, yet obserue this that such Christians onely haue Christ giuen them in this Sacrament, as had vnion with Christ before they came hither, hee is not now first ioyned vnto vs. For this is not the Sacrament of our incorporation into Christ, but hee is here more and more linked

linked to vs; our communion with him is not now entred, but now much encreased; this being the Sacrament of our growing vp in Christ, as in our naturall life wee haue being first, and afterwards take nourishment to preserue being; so in Christianitie wee haue our spirituall being when wee are regenerate, and first belieue in Christ, and by this Sacrament wee onely take more nourishment and strength from Christ.

The words for their meaning and matter contayned in them being thus opened and expounded, let vs see whereunto they may serue vs. First of all this confuteth such as wil haue our communion to be not with Christ himselfe in this Supper, but with his benefites and graces onely; whereas surely they are deceiued, because our fellowship with his benefites doth depend vpon our communion with himselfe, the vnion with Christ being the foundation and roote of our participation with his righteousnesse, wisedome, sanctification and redemption, therefore it is written, *Christ is made to vs of God, &c.* 1. *Cor.* 1. 30. For it fareth betweene Christ and vs as it doth betweene the Vine and the branch, the body and the head: the branch draweth no iuyce or life from the vine, except it be first in the Vine; nor the body hath not any life, sense, or motion from the head, vnlesse it be ioyned to the head. We are the branches, Christ is the Vine, *Iohn.* 15. 5. wee are the body, Christ is the head, *Col.* 1, 18. Therefore we are first to be vnited to himselfe as our head, and engrafted into him as the true vine, and so we draw from him spirituall life, and pertake in all his good things. We may not deuide the person of Christ from his benefites, which the holy Ghost hath coupled together, as *Ioh.* 6. 53. *he that eateth my flesh & drinketh my blood shal liue for euer*: here to liue for euer which is the benefit, is coupled to our fellowship with himselfe: and in this Sacrament Christ doth not promise onely the presence of his benefites vnder remission of sinnes. *Mat.* 26. 28. but of himselfe vnder the termes of body & bloud; yea indeed vnder these termes he and all that is his be compriſed.

2 Secondly, this reproueth ſuch as either preſſe to this ſupper themſelues, or offer their children and ſeruants, when as by their groſſe ignorance & prophanenes of liuing they giue fearefull tokens that as yet they were neuer in Chriſt: (for they who be Chriſts are led by the ſpirit of Chriſt, *Rom.* 8.9. and Chriſt his ſpirit is a ſpirit of knowledge & holineſſe, working mortification of ſinne and newneſſe of life. *Galath.* 5.24.25.) but doe ſtill remaine in the old and rotten roote of *Adam*: now ſuch ſhall not eate and drinke Chriſt in this Supper, but their owne damnation. 1. *Cor.* 11.30. for this is of a certainty that he cannot receiue Chriſt in this Sacrament, who hath not firſt receiued him in the Goſpell: Hee that hath not eate and drunke Chriſt in the preaching of the word *Iohn* 6.53. ſhall not eate and drink him in the miniſtration of this Sacrament, which indeede doth linke and faſten ſuch neerer to Chriſt and to his benefits, as before were come to him and did beleeue in him; but contrariwiſe drieuth and ſeparateth ſuch further of from him, as before were not come to him. Let *Iudas* his example teach how terrible it is for any to reſort to this Table to feede on Chriſt, who before ſuch reſorting had no part in Chriſt.

It were a thouſand times better to ſtay without this ſupper, then to buy our comming but at ſuch a rate as the Corinthians did; who being Gods children and already iuſtified, waſhed, and ſanctified by the ſpirit of God in the name of Chriſt, 1. *Cor.* 6. 11. yet for comming vnreuerently and negligently, forgetting or not well conſidering the dignitie of this miſtery and of Chriſt giuen therein, did draw down Gods hand heauily vpon their heads, euen to the weakning of their bodyes, nay, to the ſmiting of them with ſickneſſe & death. 1. *Cor.* 11.31. Conſider then what manner of vengeance they deſerue which reſort hither to enioy Chriſt, being themſelues quite without Chriſt, in the eſtate of vnbeliefe and ſinne, void of repentance, and void of remiſsion of ſinnes.

3 Thirdly and laſtly, this doctine of Chriſts preſence in the

the Sacrament ſerueth as a ſharpe ſpur to quicken all godly Chriſtians with earneſt deſire and longing of heart, as alſo with all holy reuerence and religious care to repaire to this banquet, where Chriſt himſelfe is the food, a food which eaten is not diminiſhed, which for excellency & vſe (as comming from heauen, and feeding to eternitie of bleſſe in heauen) doth ſo farre ſurmount all other delicates, as that they are not worthy to be named that day, when this foode is mentioned, being no better then doung in compariſon of it. *Phil.* 3. But of this matter more ſhall be ſaid hereafter: thus much of theſe words vttered touching the bread. [*This is my body.*

It followes in the text (*which is broken for you,*) vnderſtand this of Chriſts body, not of the bread, which hee had already now broken: againe, hee ſaith not, which is broken to you, as if hee ſpake of diſtributing the bread; but *which is broken for you*, noting the painefull kinde of death which hee ſhould ſuffer. For albeit it is true that a bone of him was not broken, yet tearing and pierſing of his fleſh with nayles, and ſpeares, and whipping, and the other vexations and torments which he was put to, both outwardly and inwardly were a kinde of breaking of him, as it was propheſied in *Eſay* 53. 10. yet the Lord would breake him, and make him ſubiect to infirmities. Now in that hee ſpeaketh here in the preſent time *which is broken*, it was becauſe the thing by and by, euen the next day was to be performed, and therefore Chriſt ſpeaketh of it, as if it were now done, for the neereneſſe and certainetie of it, as the manner of the Scripture is, ſee *Rom.* 8. 30. and *Epheſ.* 2. 6. and alſo in the other part of this Sacrament, *Mat.* 26. 28. Here then wee ſee how the thing doth anſwere the ſigne, the breaking of his body by the extreame payne of a bitter death, correſponding and wel agreeing with the ceremonie of breaking bread: and by this it may be perceiued what meditations are fit for communicants to haue at the time of this Supper: namely, faithfully and fruitfully to thinke vpon the paſsion of our Lord, calling to minde and conſidering (vpon

What to be learned of this, that his body is ſaid to be broken for vs.

beholding the outward action of breaking the bread) the intollerable and moſt horrible torments both bodily and ſpiritually which Chriſt ſuffered for them, beleeuing them to be ſuffered for themſelues, that ſo they may eate and drinke him: for it is apparant that Chriſts body doth here become our food, not as it is now glorified in heauen, but as it was once crucified and broken for vs in earth; for as our bodyes are nouriſhed to eternall life, not with liue but with dead creatures, ſo our ſoules are to be cheered and refreſhed with Chriſt ſlaine and ſacrificed, not ſimply his fleſh, but his fleſh as it was giuen for the life of the world, is our meate: *Iohn. 6. 51.* not ſimply his bloud, but his bloud ſhed to death is our drinke. *Mat. 26. 28.* Therefore this Sacrament if it become profitable and comfortable to any, it muſt lead and carry backe the eye of their minde directly to the croſſe of Chriſt, there to behold him wounded, torne, and bleeding, wreſtling with the wrath and Iuſtice of his Father, not onely with the terrours of death; which whoſoeuer ſo thinketh on, as hee is perſwaded that Chriſt was then bearing his puniſhment due to his ſinnes, and by that ſacrifice making attonement with God for them, he indeed ſo communicateth with Chriſt crucified in this Supper, as hee is more and more ioyned to him, ſitting now in glory at the right hand of God. Thus much of the words of promiſe.

Now followeth the words of commandement *(doe this in remembrance of me,)* which becauſe they are againe rehearſed in the latter end of the next Verſe, therefore I defer to ſpeak of them, til I haue done with the other part of this Sacrament touching the cup.

Text. Cuppe. *After the ſame maner alſo hee tooke the Cup, when hee had ſupped, ſaying: This cup is the new teſtament in my bloud, this doe ſo often as yee drink it, &c.*] Here firſt of all, we are to obſerue, that Ieſus ordeyned this Sacrament in two creatures, commanding both bread and wine to be receiued; the one after the other: not thereby (as ſome may corruptly think) to inſtruct vs of the receiuing of the body and bloud

Why two creatures vſed in this ſacrament.

of

of Chriſt apart, for Chriſt is not diuided; but when hee is receiued, hee is receiued whole. It was for other good reſpects that two Elements were vſed in adminiſtration of this Sacrament: one was to teach vs that as to the complete 1
nouriſhment of our naturall life, is required no more but eating and drinking: ſo our whole ſpirituall life and all that appertaineth thereunto, is to be ſought and found in Chriſt alone, by whom and by no other we are to be ſaued. *Act.* 4 12. hee being both meat and drinke vnto our ſoules. *Iohn.* 6. 55. euen *that eternall life.* 1. *Iohn.* 1. 2. and 4. 9. hauing for the ſheepe of his fold both greene paſtures and pleaſant riuers. *Pſal.* 23. 2. 3. euen all whatſoeuer belongs to the ſpirituall ſoules refreſhing: for conueyance whereof to his Church hee vſeth indeed the miniſtry of men in his Word and Sacraments, but the heauenly life it ſelfe as it reſteth in his owne perſon, to whom the father hath giuen to haue life in himſelfe, euen as he hath life in himſelfe. *Ioh.* 5 ſo both the merit and effectuall working of it, for, and towards vs, is to be aſcribed to himſelfe alone; ſo as they are much out of the way, which looke for remiſsion of ſinnes, righteouſneſſe and ſaluation from any creature of God, or worke of men, from any deuiſes or traditions humane: and let all communicants renouncing all opinion and conceit of any life or holineſſe from themſelues or others in heauen or in earth, account themſelues beholden to Chriſt alone for all.

Secondly, the diſtributing of the cup apart from the 2
bread doth admoniſh our mindes the better of his violent death, whereby his ſoule was pulled from his body, that he might be a ſlaine ſacrifice for ſinne: ſo that what by the ceremony of breaking bread, and powring out wine, and alſo giuing the cup ſeuerally from the bread, the death of our Lord is ſo deſcribed at this Sacrament in our ſight, as if he were crucified before our eyes.

Now whereas it is ſaid, hee tooke the cuppe in ſuch manner as he tooke the bread, the meaning is that he tooke it with thankſgiuing. So ſaith *Paul* in the former Chapter,

verse 16. *the cuppe which we blesse, &c.* Hereof it is that this Sacrament is called the Eucharist, in regard of the thankes-giuing by the Church at the celebration thereof. The words which our Sauiour vttereth at the taking of the cup are partly to be fetched out of *Matthew*, partly out of this place of the Apostle: in *Mat.* 26.27. it is written that hee commanded them, saying, *drinke yee all of this*: where by the commandement of Christ it is plaine, against the halfe communion of the Papists, that this Sacrament is to be giuen and receiued in both kindes, as wee see it practised in this Church of Corinth, 27.28.29. verses, the people hauing as great right by the ordinance of Christ, and example of the primitiue Church according therevnto, to both the pledges of their saluation, as to the one, and Romish Prelates with no lesse reason might keepe the bread from the people then the cuppe.

What to be learned from these words: *drinke yee all.* 1

Moreouer, against their priuate Communions where their Priest receiueth alone, supplying the place both of Priest and people, we learne here that by Christs ordinance all present did partake in it, (*drinke yee all,*) as a testimony of their societie with Christ, and amongst themselues: As *Paul* expoundeth it 1 *Cor.* 10.16.17. *Is not the cup of blessing which wee blesse partaking of the blood of Christ? is not the bread which wee breake partaking of the body of Christ, because* (saith hee) *that wee though wee be many yet are one bread, and one body, in as much as wee all are partakers of one bread.* And hence let all men suffer themselues to be exhorted to bring with them to this Table vnitie, both in faith and affections, cleauing to Christ their head by one true doctrine, knowne and beleeued, and glued one to another by loue, whereof this Sacrament is a testimony and seale; that as many graines of corne make one bread, and many grapes one wine: so we Christians being many, labouring to be of one soule and one hart, thinking the same thing, hauing the same loue, being of one iudgement and accord in the Lord may haue this Sacrament proue a blessing, and by the blessing of God vpon it serue both to confirme faith,

and

and increaſe loue in all thoſe which without enuy or ſtrife, contention, or vaineglory ſhall in ſound agreement of truth and wils reſort vnto it. Thus much of the words of Chriſt, touching the cuppe out of *Matthew*.

The words of the Apoſtle are theſe: *this cuppe is the new Teſtament, &c.* which in ſome things differ from the words as they are written in *Matthew*: for there it is *(this cuppe is my bloud,)* but all one in ſenſe and ſubſtance; for the ſimple meaning in both places is to ſhew that Chriſt in giuing the cuppe gaue a token and ſigne of that teſtament or couenant of ſaluation which hee ratified by his bloud: or thus (if yee will,) he gaue a ſigne of that bloud whereby the new teſtament was confirmed. But let vs examine the words, and gather the doctrines, and apply them.

This cuppe.] The Papiſts howſoeuer they ſometimes for fauour of their conceited reall preſence will not ſticke to ſay that Chriſt in his laſt Supper ſpake not figuratiuely; but as a man ready to dye in making of his will vſeth all plaine words, (as if one might not ſpeake both figuratiuely and plainely,) yet here they are forced to acknowledge a figure in the word *cuppe*, or elſe they muſt be drawne to ſay, the cuppe is the new Teſtament in playne literall meaning, which were abſurd: the cuppe then euen with their owne conſent, by a Metonimie is put for that which is contayned in the cup. But now the queſtion is what was contayned in the cuppe? by their expoſition it was bloud, for they hold a ſtrange metamorphoſis & tranſmutation or change of the wine into blood vpon the rehearſall of theſe words, *(this is my blood,)* but then when Chriſt ſaith in *Luke*. 23. 22. *(this cuppe is my bloud,)* the expoſition ſhould be this blood is my blood, which is abſurd. Againe by this expoſition Chriſt his blood at one and the ſame time ſhould be in his body ſitting at the Table, and in the cuppe held in his owne hand, which is vnpoſsible: and it ſhould be ſhed actually, and not in a myſterie onely, before it be ſhed which is falſe; for in truth and actually it was not ſhed till the next Morning: alſo his Diſciples ſhould drinke mans bloud as men

What meant by the Cuppe?

men drinke other liquour, which is barbarous; nay Christ if it be true as some of the Fathers thinke that he dranke the cuppe, should drinke in his owne bloud, which were monstrous. Moreouer, the bloud which was shed out of Christs body being spilt one the ground, collected and put againe into his vaynes, how can it otherwise now be present in this Sacrament then spiritually to the faith of the christian, who believing it to be shed for his sinnes hath it truely communicated to him.

Lastly, to take the words as they be in *Paul, (this cuppe is the new Testament*: will they say either the cuppe or the wine in the cuppe, by force of these words vttered is conuerted into the new Testament, or that the bloud in the cup (suppose it were there) is in a true proper speech the new Testament? What manner of expositions of Scripture these are, all men may see. Therefore they must needs confesse, or whether they wil or no the truth is so, that here in the word *Cup* is a double figure, one a metonimie of the thing contayning for the thing contayned; the cuppe for the wine in the cuppe, as *Mat.* 26. 29. and the other a metonimie of the signe being called by the name of the thing signified, the wine called the new Testament, because it is an effectuall pledge and remembrance of the new Testament established in his death, or a signe of his death and bloud shed, whereby the couenant or testament of God is established, that it might be of force and valure.

The new Testament what.

And now that we see what is vnderstood by the cup (to wit, the wine) and in what sense it is called the new testament, because it is a Sacrament thereof: let vs see what it is that is meant by Testament, and why it is called new. A Testament is all one with the word couenant: they be two words which import one selfe same thing. The agreement which God hath made with his people in regard of the mutuall promises reciporally made from the one to the other, is called a couenant, and as this couenant is confirmed by the death of him that is both maker and mediatour of it, so it beareth the name of a testament: as a mans will

which

which hee hath in his life time made, and keepeth by him, when hee dyeth hath both the nature and name of a teſtament: ſo the good will of God witneſſed in the couenant of mercy to his belieuing people, being ratified by death and bloud-ſhed in the perſon of his owne Sonne made man, it now hath the appellation and force of a teſtament. The tenour of this couenant you haue in *Ieremie* 32.38.39.40. and *Ieremie* 31.32.33.34. *I will make a couenant with you, &c. I will be your God, and you ſhall be my people:* The articles of this couenant, and legacies of this teſtament are particularly expreſſed in the fore cited Scriptures: the firſt whereof is this, that *hee will remember our iniquities no more. Ieremie.* 31.34. this containeth iuſtification, that is, remiſſion of ſinnes, and imputation of Chriſts righteouſneſſe to the faithfull. The ſecond article is, that *hee will write his Lawes in our hearts, Iere.* 31.33. this hath ſanctification, which is the mortification of our ſinfull luſts, and viuification or quickning to newneſſe of life, the ſoule being bleſſed with power to ſee and abhorre our ſinnes, and to forſake them, alſo to know and loue the Law of God, & to be able in ſome meaſure to walke in it. The third article is, that *hee will ſo put his feare in our hearts, as wee ſhall neuer depart from him: Ieremie.* 32.40. this is perſeuerance in the eſtate of grace. And finally, in calling it *an euerlaſting couenant. Iere.* 32.40. he ſignifieth glorification for euer in the heauens, and all this is done freely for the merit of his ſonne, dead and raiſed vp againe to life, *Rom.* 4.52. Articles of the couenant on Gods part.

Now the articles of the couenant to be performed on the behalfe of his people, are there not obſcurely poynted to, and they are two: the one is Faith, which is the condition of the couenant, ſignified in theſe words, *that euery man ſhall not teach his neighbour, but they ſhall be taught to know God, euen from the higheſt to the leaſt. Ieremie* 31.34. meaning hereby that ſpeciall knowledge of Faith, whereby they ſee God to be their Father in Chriſt, and know themſelues beloued of him for his ſake: the other article for his people is the fruit of the condition, to wit, their ſound worſhipping Articles of the couenant on mans part.

of God in whom they beleeue, noted in this, that *they ſhall feare him all their dayes. Ieremie.* 32. 39.

The couenant muſt haue a mediator. and Who and what manner one he is.

Now that this couenant might be ſtable and effectuall, as well on Gods part, as on the part of his people, there needed a mediatour, which might both obtaine grace of God, hauing remoued our ſinnes the cauſe of his enimitie, and alſo work faith in the hearts of the Elect, to beleeue the promiſes of the couenant, and to doe ſuch worſhip to God as was required. For this purpoſe the Sonne of God tooke fleſh. *Iohn.* 1. 16. that partaking in both natures of God and man, hee might be a fit and meet mediatour. 1. *Tim.* 2. 3. able to doe any thing with God his father, and meete to compaſsionate mans miſery. *Heb.* 4. 16.

Phil. 2. 7. 8.

Therefore out of his infinite loue, hee being firſt humbled to the eſtate of a ſeruant, did alſo humble himſelfe further euen to the death of the croſſe, and by the value and worth of his obedience to death, hee both reconciled the Elect to God. *Col.* 1. 20. and merited for the Elect the holy Ghoſt, by whoſe mightie and ſecret working they are brought to faith and holineſſe, that ſo they might be capable of all the former fauours from God, and God againe might be honoured of a faithfull and wiſe hearted people. But wherefore is this teſtament or couenant called (*new*,) ſeeing it is the ſame which was made with the Fathers before Chriſt, who were not fatted with temporall benefits like hogs in a ſtye, but had the eternall promiſes, by the faith whereof they liued to God? for it is ſaid of *Abraham* he ſaw Chriſts day. *Iohn* 8. and *Peter* witneſſeth. *Act.* 15. 11. that they beleeued to be ſaued as wee doe, ſee 1. *Cor.* 10 1. 2. 3. It is true that the couenant of grace as touching the ſubſtance of it, is the ſame both to vs, and alſo to them which liued afore Chriſt; yet as that commandement of loue is called a new commandement. 1 *Iohn* 2. 8. *A new commandement giue I vnto you*, it being the ſame which *Moſes* long before had giuen, yet now it is new, hauing a new

1. Teacher, not *Moſes* but Chriſt, and taught in a new manner not as before,

2. *to loue our neighbour as our ſelfe*, but *to loue*

loue one another as Christ loued vs. In like manner the couenant of grace being euer one and the selfe same, touching the substance of it, which is Christ and all the substantiall articles before rehearsed, is tearmed new as hauing now a new teacher, not the Prophets but Christ, who teacheth it after a new manner, farre more clearely, and with greater euidence, it being before propounded vnto the people vnder Types, Figures, darke Prophecies and promises made a far off, whereas Christ without such shadowes hath plainly spoken of the effect and accomplishment of all things foretold and prefigured; so as the light of the Sun in brightnesse doth not more exceede the light of the Moone, then the reuelation of the doctrine of the couenant doth passe that declaration of it which was before Christ: or to vse the comparison of the Apostle *Peter*, likening the teaching of the couenant vnder the Prophets to a candle or light shining in a darke place, and the teaching it now by Christ and his Apostles, and other Ministers vnto the day-starre, for the fuller manifestation of it. 2. *Pet.* 1. 19. And besides this, that it is new for manner of deliuering it to the Church; it is also new, if it be compared with the first couenant, which is the couenant of workes, promising life eternall vnder condition of fulfilling the Law, which being abrogated as old, this of grace which Christ made instead of it, is called new. And finally, new it is in regard of those new and fresh Sacraments, which are newly added to it, to testifie and witnesse the performance of such things as the former Sacraments vnder the Law onely gaue hope of. Lastly, it is new as being now accompanied with more graces. *Acts.* 2. 17.

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Thus hauing opened the words, it is time wee should consider what is to be learned for our instruction, and that is this; namely, first what matter of thankfulnes, & of sound comfort, for the building vp of our faith: and secondly, what exhortations for amendment of life, is hence afforded to all true communicants.

One chiefe end of this Supper is to prouoke and moue

Vse of the former point, touching the Couenant.

Gods people to shew themselues thankefull to God and to Christ Iesus his sonne. Now see what exceeding great cause there is hereof, when they shall seriously weigh and ponder with themselues the former things: First, that it pleaseth the most great and mightie God to strike a couenant with vs so little and contemptible creatures, very wormes of the earth, and scarce so good, our sinnes being duely thought vpon. Wee all know how glad earthly Princes and states are to entertaine league with such Kings as are able to hurt them most, being enimies: and to pleasure them most, being their friends. Now who can hurt vs more then God, being against vs, hauing power to destroy for euer in hell all whom hee hateth? and who can more benefit vs then hee, if hee be with vs? being able to saue and blesse for euer in heauen, such as he loueth: therefore it cannot be a small mercy to 1. 2. be a league-mate or confederate with him then. Secondly, the couenant which is betweene him and vs being of such great things, not as the Couenant of all earthly princes, for worldly offence and defence: but this couenant is of celestiall & heauenly things; as to be defended against sinne, death, Sathan, hell, damnation, to be blessed with forgiuenesse of sinnes, righteousnesse, sanctification, wisedome and redemption; at a word with all bodily and spirituall, externall and internall, temporall and eternall blessings. And 3. then thirdly to be so firmely ratified and confirmed by the most bitter and painfull death, euen of him who made the couenant. 4. Lastly, to haue all this offered vnto vs vnder this Sacrament, as it were vnder the broad seale of heauen. I beseech you how ought it to stirre vp and encourage all which haue but one sparke of grace in them, when they sit at this Table to call to mind such vnspeakable and vnmatchable loue and goodnesse as this?

If there be great & solempne reioycing vpon those dayes when leagues betweene Kings are made and sworne, what reioycing should there be euery Communion day, whereon Gods people renew such a gratious league with their God? It is the manner of blinde and desolute people to make mery

mery on the Communion day, but it is with carnall mirth, at the Alehouſe, by eating and drinking, by wanton dauncings and worldly laughter; whereas if they had grace they would ſpend that day in the prayſes of God publique and priuate, cheering their harts in the Lord, making melody and ſinging with a grace, admoniſhing themſelues and others, by hymnes and pſalmes and ſpirituall ſongs. *Ephe.4. Col.4.* that ſo their priuate carriage at home may be ſutable to the publike duties in the congregation. For beyond and aboue all that hath beene ſpoken let them thinke what a comfort it is to all godly mindes that they may as certainly looke for and as boldly claime (yet with godly reuerence and religious dutie) all the fauours of the couenant eſpecially ſo offered and aſſured to them in this Sacrament, as any childe whoſe father is death may craue and expect the legacies giuen him by his fathers will, which though they be due, yet ſometime by fraud of Executors are neuer receiued: but he that hath made this couenant and ſealed it with his bloud is more faithfull, and howſoeuer men dare alter the Teſtament of men, againſt common equitie and honeſty, yet this Teſtament with all the bequeathed gifts, remayneth more firme then heauen and earth.

In reſpect whereof all Communicants are to be exhorted not onely vnto thankfulneſſe and comfort, but to greater godlineſſe; that as in this Sacrament they doe renew their couenant with God, entring promiſe of yeelding better and greater loue and obedience, and believing his word more firmely then euer they haue done, ſo they will ſtriue euen as they deſire that God ſhould make good his Teſtament to them in performing all the good things granted them, ſo I ſay they will ſtriue to ſtand to their couenant on their part, and to reſt and depend vpon the truth of Gods promiſe, both for earthly and heauenly bleſsings, and for defence againſt all outward and ghoſtly enimies; and to render to him childlike loue and reuerence, conforming their wilies and workes more and more to his bleſſed will, abounding in all fruits of righteouſneſſe, euen in euery good worke

and euery good word to the praiſe of his name. And that all may ſee yet more fully what reaſon they haue thus to doe, I will here to theſe words in Saint *Paul*, ioyne theſe other words of Chriſt (here omitted,) which we finde written in *Mat.* 26. 28. where hee ſaith, that *the blood of the New Teſtament, was ſhed for many for the remiſſion of ſinnes:* where we haue commended to vs one branch of the Teſtament, and fruit of Chriſts death, conueyed to vs in this Sacrament (*remiſſion of ſinnes,*) and the perſons on whom it is beſtowed, noted by their number *of many.*

Remiſſion of ſins what it is.

Remiſſion of ſinnes which is one article of the couenant, and a part of the purchaſe of Chriſts paſſion, it is a moſt ſingular benefit, without the which whatſoeuer any man hath, hee is miſerable, and by which whatſoeuer he lacketh yet hee is happy: the man being by the holy Ghoſt pronounced bleſſed, *whoſe iniquities are forgiuen.* The nature of this benefit for the better vnderſtanding of it, is diſcribed and ſhadowed vnto vs in ſundry formes of ſpeech, as firſt,

1 *putting away, or blotting out of our ſinnes, Pſal.* 51. 2. a ſpeech borrowed from merchants which keepe bookes of debts, which being blotted or done out, are as if they had neuer beene: ſo is it with our ſinnes, they are debts whereof God keepeth (as it were) a booke or inuentory, but when they are forgiuen, it is as the blotting of the booke and making

2 them as if they had neuer beene. Secondly, forgiueneſſe of ſinne is in that *Pſal.* 51. 2. called *the waſhing and purging of ſinne,* to ſhew that ſinnes like ſtaines or ſpots ſticke or cleaue to our ſoules, and by remiſſion or free forgiueneſſe of ſin, they become cleane and recouer their former hew. euen as a foule thing once waſhed is thereby made cleane,

3 Thirdly, it is called, *Pſal.* 32. 1. *couering of tranſgreſſions,* becauſe our ſinnes are as lothſome things, which offend mens eyes with the ſight of them, and therefore are ſome way to be couered and hid out of ſight: ſo doe our ſinnes prouoke and offend the eyes of Gods iuſtice, vntill by the mantle of Chriſts ſufferings and obedience caſt ouer them, they be

4 hid and couered. Fourthly, *not imputing of ſinne,* a ſpeech like-

likewiſe taken from Merchants, which doe not put that ſumme of money vpon the reckoning, which they meane not to exact and claime at the hands of the debter: euen ſo it pleaſeth God to put our ſinnes vpon Chriſts ſcore, and to reckon with him for them, taking payment of them from him, becauſe hee meaneth not to exact and deſire them at our hands.

To be ſhort, when the Scripture promiſeth that our ſins ſhall be wiped out and remoued from vs, as farre as the Eaſt is from the Weſt, and as heauen is from earth, by all theſe, and ſuch like formes of ſpeech is ſignified to vs that the guilt and puniſhmenr of ſinne by a free forgiueneſſe are ſo done away, as that they ſhall no more be laid to our charge then if neuer they had at all beene. So as theſe perſons whoſe ſinnes are forgiuen, they are in the word ſaid *to be vnblameable without ſpot or wrinckle. Epheſ.5.* becauſe howſoeuer the remainders of naturall corruption ſtill ſtick in them, and they often doe fall into actuall ſinnes, yet all their ſinnes being imputed to Chriſt, and all his righteouſneſſe being imputed to them, they are now in Gods ſight not held for ſinners. And here wee are to note that our Sauiour naming this one fruit of his death, or one article of his couenant by a Synechdoche of the part for the whole, doth comprehend all others: as namely, our ſinnes which ſeparated vs from God being pardoned, there iſſueth Reconciliation with God, wherby of an enimie and Iudge to puniſh and condemne, he is become a friend, yea, a Father to bleſſe and ſaue. Vpon this dependeth Adoption whereby he loueth vs as ſonnes in his beloued, who before were children of his wrath. *Epheſ.2.3.* this hath annexed to it *the gift of the Spirit. Rom.8.14.15.* they which be ſonnes haue the ſpirit of Adoption, this ſpirit createth in vs new hearts and new ſpirits, which worke of the ſpirit is called Sanctification. *1 Pet.1.2. 1 Cor.6.11.* which becauſe it is vnperfect, the fleſh ſtill rebelling againſt the minde, corruption againſt grace. Therefore there is added another gift, which is Interceſſion, which is the merit of Chriſts death making requeſt for

Vnder remiſſion of ſins all other benefits of the couenant are meant, by a Synechdoche.

1 Reconciliation

2 Adoption.

3 Sanctification.

4 Interceſſion.

for vs, *Rom.* 8.34. whereby vnperfect workes and prayers are accepted as pleasing to God: also vpon this intercession of Christ hangeth not onely the acceptance of our weake prayers and seruice done to God, but the keeping of vs in Gods fauour and strengthening vs to perseuerance in grace to the end. After which followes Glorification of our bodyes and soules in the heauens, the toppe of all benefits: amongst all which we may not forget neither our Incorporation into Christ, as the roote of all those which insue; nor yet that mother benefit of Election, out of which (as the fountaine) both engrafting into Christ, and all others, as riuers doe flow. *Phil.* 1.3.4.

5 Perseuerance.

6 Glorification.

7 Incorporation.

8 Election.

Vse of all that which is spoken of the benefits.

Now by this Catalogue or bedroll of benefits promised in the couenant, purchased by Christs death, offered in the preaching of the Gospell, sealed in the Sacrament, receiued by faith, wee may see and perceiue how rich and glorious this supper is, wherein so many and so notable graces and gifts (and euery one more worth then a world) are most certainely tendered to all, and enioyed of euery faithfull Communicant. As *Ahashueroth* King of Persia, made a great feast to all the Princes of his Prouinces, which were threescore and tenne, to shew his great honour and magnificence, *Ester* 1. so to the sound Christians which are all Princes and heires apparant to the crowne of heauen, Christ Iesus in this supper doth set forth his whole glory and magnificence: It being like (to vse another comparison) to that field spoken of in the 13. of *Matthew*, wherein was a pearle or a rich treasure hid: that field was like other fields, hauing no better grasse or clod, no better outside then other fields, yet if one digged and searched, there was within most costly and precious treasure, which a man would buy with the exchange of all hee had: euen so this Sacrament though the outside of it be meane, and simple, hauing nothing in it more glorious to the eye, then in common tables, but looke yee within, and search into the secrets of this supper, and there will be found hidden a treasure, yea a treasury of incomparable and vnvaluable good things, *such as eye neuer saw,*

ſaw, nor tongue can vtter, nor the heart of man is able to conceiue. 1 *Cor.* 2. 9. Let all men iudge then what cauſe we haue to exhort you to reſort often to this Table, not at Eaſter onely, as if wee were Eaſter Chriſtians, but ſo often as it is celebrated, if wee haue no neceſſary lets, as ſickneſſe or other important hinderance; and to declare your ſelues exceeding thankfull, not onely when ye are there, by prayſing of Gods moſt gratious and rich bountie, but afterwards all your life throughout to endeauour by your loue and obedience to anſwer ſuch ouer-abundant grace, as is ther vouchſafed you in and through Chriſt. And alſo conſider whether wee haue not iuſt reaſon as well to reproue ſuch as are backward in comming to ſuch a larges of mercy, as thoſe that come careleſſy and looſely: and generally to blame all men that they haue not their harts rauiſhed with ioy for the wonderful riches of this Supper. Were there a place known to vs, where gold and ſiluer did abound, and might be had for taking vp, wee could not be kept from it, but would preſſe to it, though it were with ſome difficultie, yea, danger, and would with greedineſſe gather it, and returne with gladneſſe, hauing our bags or boſomes full but with redde earth which periſheth: O Lord, how dull then are our hearts, and our vnderſtandings how groſſe, that cannot greatly eſteeme and affect that place, & thoſe aſſemblies, where we ſhall be made partakers of bags that periſh not, of neuer withering riches which endureth to life eternall, and whither wee may come without perill or labour; nay, with eaſe and ſafetie? and yet ſo ſlowly to come, ſo little to be moued being come, to returne ſo vncomfortably from thence, and afterward to proue ſo vndutifull and diſobedient, argueth much blindneſſe and blockiſhneſſe.

The perſons to whom the conenant and Sacrament belongs.

Now for the perſons vpon whom all theſe good things are beſtowed in this Supper they are ſaid to be *many*. *For many.*] This word *many* is here ſet againſt few, they are not a few with whom God hath made a couenant, for whom Chriſt hath dyed, to whom the benefit of this Sacrament doth appertaine; indeed, they are few if they be compared

with ſuch as periſh, as Chriſt ſaith. *Mat. 7. Straite is the way that leadeth to life and few there be that finde it.* And *Mat.20. Many are called but few choſen.* How be it ſimply conſidered and vnreſpectiuely, then they will be found to be more then a few, euen many for whom Chriſt ſhed his bloud. God told *Abraham* that if the Starres could be numbred, then his ſeed might be counted. *Gene.* 14. And it is written that *the Lord ſhall returne with millions of his ſaints. Iude.* 14. Theſe many the Scripture elſewhere doth note them out by their qualitie, for they are all the Beleeuers. *Acts.* 10. *To him bare all the Prophets witneſſe, that ſo many as ſhall beleeue in him, ſhall haue remiſſion of their ſinnes.* And elſewhere, they are all the Children of God, as in *Iohn* 12. it is written that *Chriſt ſhould gather into one all the Children of God.*

There is an opinion of ſome men which thinke that all men are effectually redeemed by Chriſt, and haue alſo an effectuall calling, and that the fault why they are not all ſaued, it is becauſe men doe put an obſtacle and bar againſt themſelues by their owne wilfull vnbeliefe and obſtinacie: whereas it is moſt cleare and generally confeſſed, that innumerable thouſands of people neuer had ſo much as an outward calling, neuer had grace offered, not once hearing the name of Chriſt. For concerning the times before Chriſt, not onely *Danid* in the *Pſalmes* affirmeth that God had done this fauour to the Iewes, *to giue Iſraell his Statutes, and his Iudgements to Iacob*, but denyeth this to be done to any other Nation. *Pſal.* 147.19.20. howſoeuer of other nations ſome particulars here and there were called, as a foreſhewing of the generall calling of the Gentiles in due time. Alſo *Paul* in the *Act.* 17.30. confeſſeth that thoſe times vnto the Gentiles were times of ignorance, and ſince Chriſt how many people be there which neuer had ſo much as any morallitie or ciuilitie, but are barbarous, and remaine ſauage, other drowned in groſſe Idolatry; yet it is true that the Goſpell is preached in all the world. *Mark*, 16. and the ſound both of the creatures and of the Scriptures

are

are gone through the world: *Rom.* 10. for though not at any one time all nations, much leſſe at all times all nations, yet at ſome time or other euery land inhabited hath heard of Chriſt by the voyce of the Scriptures. The creatures in the meane time euery where, in euery time, with a ſhrill voyce ſpeaking the praiſes of their Creatour, and ſufficiently inſtructing all men of his eternall godhead and power, to the taking from them all excuſe, and ſo iuſtifying God in his iudgements vpon them. *Rom.* 1.22.

Now where grace is offered, and men haue an outward calling by the word, the effect hereof dependeth not vpon the will of men, but vpon the good pleaſure of GOD. *Mat.* 11.25. *I thanke thee Father, Lord of heauen and earth, becauſe thou haſt hid theſe things from the wiſe, and haſt opened them vnto babes, it is ſo (O Father) becauſe thy good pleaſure was ſuch.* Inſomuch as ſuch as hee hath ordayned to life eternall, them hee hath alſo ordained to beleeue the Goſpell, and they cannot put an obſtacle or hinderance to themſelues, but ſhall be of vnwilling made willing, according as our Sauiour ſaith in *Iohn.* 6.44. *None can come to me, except the Father draw him: Trahit Deus cum ex nolentibus volentes facit: Auguſtine.* And the others which are not ordained to life, neyther are they ordayned to the grace of Faith, the meanes that bringeth to that end: yet ſo as they doe indeed put an obſtacle or let, reiecting through their incredulitie grace offered. *How often would I haue gathered you but you would not? Mat.* 23.37. but to ſhut vp this point with this one reaſon: it muſt be acknowledged that the death of Chriſt is effectuall onely to ſuch, and ſo many as God hath made a couenant withall. Looke who they be with whom God hath made that inward and ſecret couenant of life, for them, and for them onely, hath Chriſt the mediatour of the couenant effectually dyed, and doth effectually call, euen to the reconciling of them, and bringing them to God.

Now it is certaine that the inward couenant of life is made with *Abraham*, and *Abrahams* ſeede, which are

interpreted to be the faithfull. *Rom.* 4. they which walke in the steppes of *Abrahams* faith, and *Gal.* 3. *They which be of the faith of Abraham are the sonnes of Abraham:* they which are *Abrahams* seed according to the flesh, by carnal generation onely, belong but to the outward couenant, and are *Abrahams* seed or children no otherwise then a dead or painted man, is a man. Therefore Christ dyed effectually for the beleeuers onely; and of these there is indeed an vniuersalitie: for as they are here called many, so elsewhere they haue the note of vniuersalitie giuen them. *If I were lifted vp* (saith Iesus) *I would draw all men after me.* 1. *Tim.* 2. 2 *God will haue all to be saued.* There is a world of Infidels & reprobate, *I pray not for the world*: *Iohn.* 17. so there is a world of elect and beleeuers, *God so loued the world, Ioh.* 3. 16 and 1 *Iohn.* 2. 2. *Christ is aduocate not for our sinnes onely, but for the sinnes of the whole world,* that is, the world of beleeuers. And 2 *Cor.* 5. 19. *God was in Christ reconciling the world.* Thus far may vniuersalitie of grace be acknowledged.

But to let passe this controuersie, let vs take knowledge of that which to all men is without controuersie: that it behoueth all men that will haue profit of Christs death, and wholesome vse of this Supper, for growing and strengthening in grace, to endeauour mightily to be, and to find themselues to be of the rancke of these *many* here spoken of. For certaine it is, that neyther Christs death, nor this seale of it, doe belong indifferently to all; and euery particular: the Lords Supper, it is as one saith, *mensa, non Graculorum sed Aquilarum:* such holy things must not be cast vnto dogges and Swine, that is, to impudent and obstinate despisers of the word, such as not onely hate to be reformed, but hate the reformers, and the word of reformation; these haue no title nor interest to these mysteries: from which more particularly are to be shut out all which liue in any notorious sinne, as drunkards couetous, contentious, railers, adulterers, common lyers, swearers, and such like: if Christ had dyed for all, and this Supper had beene ordayned to doe good to all within the Chruch, then the matter were lesse

though

though men ſhould be voyde of care, but there being but a certaine number of ſuch as ſhall haue a bleſſed and ioyful fruit of Chriſts paſsion and of this Sacrament of Chriſts death, it therefore ſtandeth all men vpon to ſee that they be of this number. Whereunto there needeth no ſmall skill and diſcreation, it is the greateſt wiſedome to be able to diſcerne this: In affliction eſpecially, ſuch as are in the raigne and kingdome of Antichriſt, there is tryall of patience, there is ſeene what patience the Saints haue. *Reuel.* 13. 10. And in proſperitie and times of peace eſpecially, ſuch times as wee liue in, it will appeare by this what wiſedome wee haue, euen by diſcrying and finding out our ſelues, that we be amongſt theſe many: better not to be at all, then not to be of this company. Therfore let all men looke to it, it is wiſedome to iudge others, and to diſcerne their ſpirit by their lookes, words, geſtures, and actions: but it is a farre greater wiſdome to diſcerne a mans own ſelfe: the length of other mens feet is ſoone found, becauſe wee are quickſighted in the iudging of others; but ſelfe-loue, pride, and hypocriſie blinding vs, wee haue much to doe not to be deceiued in our ſelues, euery mans owne breath ſeemeth ſweet vnto himſelfe: thus much hereof in this place, for of this iudging our ſelues, more ſhall be ſaid hereafter, and more diſtinctly.

Now let vs returne to the words of our Apoſtle, [*This doe as oft as ye drinke it, in remembrance of mee.*] Theſe are words of commandement, and do firſt of all enioyne vs the obſeruation of this Supper, that the Church doe celebrate and keepe it, (*doe*) and ſo keepe it (*doe this*) as it tread in the ſteps of Chriſts inſtitution, without ſwaruing therefrom, eyther to the right hand, or to the left, but keeping cloſe to that which hee himſelfe did, and commanded vs to doe in all ſubſtantiall points, as alſo in all neceſſary circumſtances, this is the meaning of this precept (*doe this*,) and not to teach any authoritie deriued ouer from Chriſt to his Apoſtles, and from thence to their ſucceſſours, to ſacrifice Chriſt to his Father, as doting Papiſts fooliſhly dreame.

This doe, what it importeth.

The Supper not a sacrifice properly, but improperly.

Christ himselfe did not now at his last Supper offer a sacrifice (that, hee did next day) but he ordayned a Sacrament. Hee now gaue nothing to his Father, as must be done in a sacrifice, but hee gaue himselfe in a mysterie to his disciples, as vseth to be done in Sacraments: and wee are bid to doe what Christ did, that is, to administer a Sacrament, not to offer an externall sacrifice: besides that, the word here vsed, is forced and violently wrested to signifie sacrificing, for it is no more but to act or doe a thing: true it is, that this Sacrament hath beene of auncient Fathers, and may be
1 of vs called a Sacrifice, in respect of the prayers, thanksgiuing, and offering to the poore here vsed, which are all spi-
2 rituall sacrifices: as also for the offering vp of our selues vnto God, as a reasonable and liuely sacrifice and acceptable.
3 *Rom* 12. 1. Lastly, because it hath a commemoration and gratefull remembrance of Christs sacrifice once for all made vpon the Crosse: but properly it is no sacrifice, nor can be said without intollerable derogation and wrong to the all-sufficient sacrifice of Christ himselfe, by which hee hath perfectly sanctified all that beleeue.

But letting such dotages and blasphemies passe, wee are to learne here our dutie, that by vertue of this commande-
1 dement (*doe this,*) wee stand still bound to resort to this sacrament, and are no lesse tyed herevnto, then wee are to keepe the Sabboth, or to honour parents, &c. for that God that commanded these duties, did also imperatiuely and commandingly, say, *doe this.* And here let such as forbeare this communion for trifling causes, as lacke of clothes, want of mony to pay the Minister, some variance, &c. or vpon pretence that some whom they thinke or know to be vnworthy doe sit there, let them know that as it is not for priuate persons to iudge of mens worthinesse or vnworthines, and that the faults of one cannot make the Supper vnauailable to another, the effect and fruit whereof dependeth vpon Christs word and spirit: so the sinne of him that abstaineth in these former respects, is little lesse if not equall to his that commeth vnworthily: for that Christ that forbids him

him to come, who cannot but eate and drinke vnworthily, if hee come, hath bid thee and enioyned thee to come, and to doe this, disobedience in not doing this, and prophaneneſſe in doing it vnreuerently, are two great ſinnes.

Secondly, here is a charge laid vpon the Church, to looke vpon Chriſt as a patterne, to adminiſter it as hee himſelfe did, without adding or taking away. Chriſts action herein muſt be our inſtruction, his inſtitution our direction: hee is to be followed of vs in all ſubſtantiall things, and needfull circumſtances, leaſt in ſtead of a Sacrament of Chriſt, wee thruſt vpon the Church our owne fancy and dreames. Here then wee haue iuſt occaſion to taxe the papiſts for violating this ordinance of Chriſt in their priuate Maſſes, in their halfe communions, in turning this ſacrament to a ſacrifice, in adminiſtring it in round wafer vnbroken cakes, in a ſtrange language, in their reſeruation of the Sacrament, their circumgeſtion, their eleuation of it, croſſings, and other Ape-toyes, and fooliſh deuiſes, whereby they adulterate the bleſſed and holy inſtitution of Chriſt, as if it had neuer beene written *doe this*, or written to this end, that they might boldly contemne the authoritie by which it was written. 2

It followeth. *In remembrance of me: me*, that is, my ſelfe, my whole perſon, office and benefits. *Remembring*, ſignifieth calling to mind, or keeping in minde, as in the fourth Commandement, *Remember that thou keepe holy, &c.* the former is to be vnderſtood here: yet it is not the bare calling to minde of Chriſt, with his ſufferings and merits, which is here required, but to call them to mind both with loue to them and beliefe in them, for words of ſenſe (ſuch as *remember* is,) doth ſignifie both affections and actions; and finally, out of our loue and faith in Chriſt, to breake into the mention of his great goodneſſe expreſſed in his death, as it is expounded in the verſe following: ſo as here in remembring Chriſt, is memory of him, beliefing and louing him with ioyful mention and declaration of his goodneſſe in his death for vs. What it is to remember.

Firſt

Vſe. Firſt of all this argueth our groſe forgetfulneſſe (through the corruption of our nature) as well of our duties as of Chriſts merits: for what need had we of a Sacrament appointed for our remembrance, were there no weakeneſſe in vs this way: our owne experience may ſufficiently inſtruct vs how ſeldome and ſlenderly we thinke vpon this, which we ought neuer to forget; eſpecially ſeeing the remembrance thereof is ſo neceſſary and fruitfull, ſo wholeſome and comfortable. Wherein ſee how much wee are beholding to Chriſt for prouiding a remedy to this our infirmitie, to cauſe vs euer to retaine in freſh remembrance his precious death: let vs alſo take knowledge what good cauſe wee haue to be humbled for this, that we ſhould neede ſuch a remedie.

Three ends of this Sacrament. Secondly, obſerue here one of the ends and purpoſes for which this Sacrament was appointed, not onely to ſeale

1 and increaſe our faith, touching righteouſneſſe and forgiueneſſe of ſinnes, and all other the merits & benefits of Chriſt,

2 and more and more to kindle our loue to Chriſt and his members, by faſtning and linking vs neerer to him, and a-

3 mongſt our ſelues: but alſo to keepe a thankefull remembrance of his meruailous loue towards vs in dying for vs. Which as it is Chriſts pleaſure ſhould not be forgotten, but thought on to ſtirre vs vp to his prayſe: ſo it is beneficiall to vs to exerciſe our ſelues in this dutie of thankfull acknowledgement of his infinite mercies. Yet further this muſt be done of vs not of faſhion in hipocriſie with lips and mouth, but in ſinglenes of hart, from an vnfayned loue of him who would be pleaſed ſo farre to humble himſelfe for vs ſinners, and his enimies, and in a firme and certaine beliefe, that that which hee either did or ſuffered, hee did and ſuffered the ſame for vs.

Laſtly, here is a proofe ſufficient that Chriſt cannot be locally preſent in or with this Sacrament which then could not be a remembrance of him, for as much as remembrance is of that which is paſt and abſent; and withall by this wee are admoniſhed how to expound theſe words, *this is my body*, and *this is my bloud*, that is, the bread and wine they be

but

but remembrances of his death and paſsion, and not indeed his very body and bloud, as this ſhort reaſon will demonſtrate infallibly.

Nothing is made to the remembrance of it ſelfe,

But this Sacrament is made and celebrated to remember vs of Chriſts body crucified, and his bloud ſhed. ver. 24. 25

Therfore this Sacrament is not his very body and bloud.

It followeth: *For ſo often as yee eate this bread, and drink this cupp, ye ſhew forth his death till hee come.*] Theſe words haue in them a further explication of the vſe of this ſupper, onely pointed at in the former words, (*doe this in remembrance of me:*) for here is plainely taught, what it is to remember Chriſt; namely, to ſhew forth his death, this is to be done both on the part of the Miniſter alone, and by the Miniſter and people ioyntly together. The Miniſter ſhall performe this precept of ſhewing forth the Lords death: firſt, by rehearſing the words of inſtitution: and ſecondly, by performing the actions and ceremonies of taking and breaking the bread, of taking the cuppe and powring out the wine into it, and giuing it apart from the bread, in all which he ſheweth forth after a ſort the Lords death. Thirdly, by ſome Sermon and exhortations made to the people, and therein to lay forth plainely the paſsion and death of our Lord, with the cauſes, fruites and ends of it, exhorting the people by a liuely faith to embrace it, and to expreſſe their faith by repentance and newneſſe of life. Chriſt himſelfe giueth an example hereof to all Miniſters: for about the time of adminiſtring this Supper with his Diſciples, he vſed many gratious words, to inſtruct his Apoſtles mindes in this miſterie, and in the things pertayning to his death and their dutie, as in *Iohn* Chapter. 13. 14. 15. 16.

Verſe 26. How the Lords death is to be ſheweth forth, and by whom.

Now the people together with the Miniſter doe ſhew forth the Lords death, when they doe ſecretly meditate and faithfully record in their ſoules the great loue of Chriſt towards them, that willingly laid downe his life, a ranſome for ſinners; & do openly publiſh the ſame in the great aſſembly offring vp with one accord a ſacrifice of thankſgiuing and

praiſe,lauding & extolling with hart & voyce in all cheerful manner,that loue of the Father in giuing his Son,& of the Son in obeying his Father to the death of the Croſſe, & in ordaining this ſacrament to be a remembrance of him,& in calling vs miſerable ſinners,to the participation of ſuch a rich and glorious ſupper,wherein Chriſt himſelfe with his death and reſurrection,and all the fruits of both,are diſtributed to vs, and giuen vs to enioy : this is the ſeruice that Chriſt inioyneth his members, it is as an odour of ſweet ſmelling ſauour,very pleaſant and grateful to him : but of this we haue ſpoken vnder the word of *thankeſgiuing*.Now further in ſaying (*till hee come*,) it appeareth that there muſt be practiſe and vſe of this Sacrament all our life long,& that in all ages of the Church this myſtery of the Supper is to be kept,euen till Chriſt return,when prophecie ſhall ceaſe,& ſacraments ſhall ceaſe,and we ſhall be immediately knit to Chriſt,& by him to God the Father,who ſhall be all in all to vs : in the meane ſpace while we labor vnder infirmities of faith,hope, and loue,and of all other graces,and be in our warfare with Sathan, ſinne, and the world continually, we muſt ſubmit our ſoules to ſuch meanes as Chriſt hath ordayned for our ſtrengthning and confirming in graces,or elſe, beſides our contempt of Chriſts inſtitution, we ſhall doe great iniury to our ſelues,in caſting off ſuch neceſſary helpes.

And laſtly,hence we gather,thas we are often to partake in this Supper:it is not commanded how often.But the Apoſtle here ſpeaketh of often eating and drinking,and ſurely the oftner the better,ſo it be with reſpect of it.If we will often refreſh our bodyes, ſhall wee be leſſe carefull of our ſoules?our ſoules hauing as great need if not more of nouriſhing then our bodyes haue?It alſo behoueth vs to be often mindfull of Chriſts mercies and merits,often to be thankfull for them,often to witneſſe our loue to our brethen,often to renew our couenant with God,therfore often to eate and drink at this Table:thus far of the doctrine of the Lords Supper,now followeth the dutie of Communicants to be handled apart.

THE SECOND TREATISE,

touching the dutie of Communicants:

OR

About the right and meete vſe of this Sacrament.

1. CORINTHIANS. 11.

Verſe 27. *Wherefore hee that eateth this bread and drinketh this cuppe of the Lord vnworthely, ſhall be guiltie of the body and bloud of the Lord.*

28. *Let a man therefore examine himſelfe, and ſo let him eate of this bread, and drincke of this cuppe.*

29. *For he that eateth and drincketh vnworthely, eateth and drincketh his owne damnation, becauſe hee diſcerneth not the Lords body.*

30. *For this cauſe many are weake, and ſicke among you; and many ſleepe.*

31. *For if we would iudge our ſelues, we ſhould not be iudged.*

32. *But when wee are iudged, we are chaſtened of the Lord, becauſe we ſhould not be condemned with the world.*

The coherence of this Text with the former.

IN the former part of this Text from the three and twenty verſe, wee haue heard the doctrine of the Sacrament, and learned the right adminiſtration of it, and here and there haue ſprinckled ſome leſſons and monitions concerning the dutie of Communicants: Henceforth we are to ſpeake and heare of the right vſe of this Supper, how wee may meetly partake in it: wherein that the dutie of Communicants may more

clearely appeare we ſhall be forced to caſt in now and then a ſprinckle of the doctrine. For theſe two euen our Apoſtle hath ſo twiſted one in the other, as that the doctrine cannot be vnderſtood but it will lead vs by the hand to our dutie: and our dutie cannot be handled without [a] looking backe vpon the doctrine. Hereof it is that after the Apoſtle had done with the doctrine in the foure former verſes, hee beginneth this act of the dutie of receiuers with an illatiue particle, *Therefore* (ſaith he) *whoſoeuer ſhall eate, &c.* to ſhew that the dutie dependeth vpon and [b] followeth out of the doctrine, as a riuer or brooke out of a ſpring; and the doctrine as a foundation beareth vp the dutie which is laid vpon it, as other ſtones vpon the corner ſtone.

[a] As the Cherubines in the temple had their faces turned one toward another, ſo doctrine and duty looke one toward another.

[b] So as none ſhall euer doe this duty while they are ignorant of the doctrine, but ſuch as are quainted with the doctrine of the ſacrament haue made a good ſtep toward the performance of the dutie.

An excellent patterne for all Preachers to looke vpon, and to direct them how to proceed in their teaching; not to ſeuer duties from doctrines, exhortations from inſtructions, nor doctrine from dutie: Nor yet prepoſterouſly to exhort before they teach, and to preſſe the affections and will, before they informe the iudgement. For when the light of truth hath firſt ſhined into the minde the ſeat of iudgement, then the hart which is the ſeat of affections, will more eaſily be moued eyther with feare, or griefe, or ioy, or Loue, or hatred, according as the matter is. But hee that ſhall thinke to ſet the affections on worke, and ſo to draw on the members of the body for practiſe ere euer there be by doctrine a light ſet before the eye of vnderſtanding, it is as if one ſhould ſet on worke his hands and his feet in the worke of his trade, when hee himſelfe ſitteth in darkneſſe and lacketh the brightneſſe of the ſunne to enlighten his eyes: but as the hand and feet will eaſily and readily performe their part when the eye ſight is firſt cleared to ſhew them the way, and the thread doth eaſily follow when the needle hath gone through before: ſo there is an eaſie entrance for the Preacher vnto the preſsing and vrging of duties, when light of doctrine hath gone before to ſhew the way as it were, and to make a paſſage.

In

In ſetting forth of this great duty of Communicants the Apoſtle keepeth this order. Firſt, here is a graue and waightie admonition, to warne them of the greatneſſe of their ſinne which they fall into if they ſhould receiue otherwiſe then is meet, verſe 27. *they ſhall become guilty of the body and blood of the Lord.* Secondly, there followeth a preſcription of a remedy to preſerue againſt that ſinne, and this is to prepare themſelues by examination, verſe 28. *Let a man therefore examine, &c.* Thirdly, the better to commend the neceſsitie and weight of this remedy, there is adioyned a commination, threatning iudgement to ſuch as by neglecting the remedie ſhall fall into the ſinne of vnmeet receiuing, verſe 29. 30. *For whoſoeuer eateth, &c.* Then fourthly, hee in other termes reſumeth the mention of the remedy ver. 31 *For if wee would iudge, &c.* with a conſolation added, to ſweeten the bitterneſſe of iudgements which come vpon the Saints for this or other ſinnes.

Diuiſion of this Text.
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Verſe. 32.

Verſe 27. *Wherefore, hee that eateth, &c.*] In this firſt part wee are to ſee what it is to eate and drinke vnworthily: and then what it is to be guiltie of the body and blond of the Lord: and thirdly, how the eating the bread, and drinking the cup vnworthily, can make vs guiltie of the body and bloud of the Lord.

The firſt part hath three conſiderations.

Touching the firſt of theſe three things, it is to be obſerued that he doth not ſay, he which is vnworthy to eate; but, *he that eateth vnworthily*: it is one thing to be vnworthy to eate, and another thing to eate vnworthily. Vnworthy to come are all ſuch as be without the Church, as Turks, Iewes, and whatſoeuer Infidels, which profeſſe not the true God, or his true worſhip; theſe are without the familie of God; and as the Paſſeouer muſt not be deliuered vnto the vncircumciſed, ſo the Supper of the Lord which ſuccedeth the paſſeouer, is not to be miniſtred to the vnbaptiſed. Againe, within the family and precinct of the Church, there be diuers ſorts of vnworthy perſons: firſt, ſuch as are groſly ignorant of Religion, neyther knowing the things of God, nor caring to know them, yet of ciuill life: Secondly, ſuch

Who vnworthy to come, foure ſorts of them.
1 Infidels.
2 Ignorant Chriſtians.

3. Wicked. as hauing knowledge, yet liue in ſome notorious and grieuous crimes againſt their knowledge, being wicked men.

4. Hypocrites. Thirdly, ſuch as with their knowledge ioyne a good outſide, being in the eye and face of the Church good Chriſtians, yet wanting the truth of faith and repentance, haue but the appearance of them, ſuch as hypocrites be. Now theſe, becauſe they are all out of Chriſt, and therefore dead in treſpaſſes and ſinnes, ſtrangers from the life of God, *Epheſ.* 2. 1. howſoeuer they make profeſsion of Chriſt, yet are vnworthy to ſit at this Table of the Lord, as any man naturally dead is iudged vnworthy to ſit at our ordinary table. Neyther would our Apoſtle giue to ſuch any direction how to come; would he bid a man which is ſpiritually dead, proue and examine himſelfe whether hee did liue the life of Chriſt?

It is therefore in my vnderſtanding plaine, that he ſpeaketh, as one ſaith, *de dignis indigne accedentibus & ſumentibus*, to worthy Communicants behauing themſelues vnworthily: hee ſpeaketh to ſuch as are worthie to come, being faithfull and endued with the ſpirit of ſanctification, as of theſe Corinthians many were 1. *Cor.* 1. 2. and 1 *Cor.* 6. called, ſanctified, waſhed, and iuſtified ones, by the ſpirit of God, and in the name of Chriſt, and ſuch as were thus truely, inwardly, and before God, they are worthy to come, accepted as worthy, through the worthineſſe of Chriſt, by whoſe merit they are worthy to ſit downe with him at his Table in his celeſtial kingdome, & there to eate and drink with him (*Luke* 22. *Reuel.* 3.) in his Church triumphant, much more to be admitted to his Table here in the Church millitant; theſe being worthy to come, are here warned, not to take the bread and wine vnworthely, that is to ſay, vnmeetly: ſo is the word vſed in *Mat.* 3. *bring forth fruit worthy of repentance*, that is, ſuch fruits as be meet for them that repent. And *Luke* 8. the Centurion thought not himſelfe worthy that Chriſt ſhould come to his houſe, that is, not meet, as it is expounded, *Heb.* 6. 7. *The ground which bringeth forth graſſe or hearbs meete for him that dreſſeth it.*

The ſaints worthy to come through Chriſt though otherwiſe vnworthy.

Now

Now then, to eate and drinke vnworthely, is to receiue this Supper vnmeetly, that is, in such wise as is not meet for the excellency of such a mysterie, whereof Christ is author, and is also presented and giuen there. And of this eating & drinking [c] vnmeetely, their be diuers degrees: for hee that doth not in euery point receiue it according to the dignitie of this mystery, and the duty of Receiuers, may be said vnmeetely to receiue it, and so euery one should receiue it vnworthely, not being able to doe as they ought: therefore the eating and drinking vnworthely here meant, it is, when such as be Gods Children not discerning and considering well the excellencie of this Supper, Verse 29. nor examining themselues sereously, through some ignorance or negligence, are both come to it whiles they lye in some sinne without repentance, or without sufficient repentance, for which they haue not yet beene greatly moued to hearts sorrow, nor made their peace with God. Which thing I will labour to make plaine by some examples and apt similitudes.

What it is to eate and drinke vnworthely.

[c] Degrees of eating & drinking worthely.

To begin with the Corinthians, they being Gods people and Children, yet were rent and diuided by schismes, as it is to be seene before, and in the feasts of charitie, which they kept together with the Lords Supper, as it is euident by the 21. and 22. verse of this Chapter, the rich exceeding bounds of sobrietie, and together with their excesse ioyned despising and contempt of their brethen. Now whiles they were in these sinnes, and had not bewayled and left them, I say, euen with these sinnes vpon their soules (as it were) with dirt or filth in their hands, they came and presented themselues at this Table, as is very cleare by the 17. 18. 19. 20. 21. 22. verses, and so they eate and drinke vnworthely, otherwise then was meete for such a Supper, and such guests: so worthy a Supper, where the Lord himselfe was the food, so worthy guests, being sonnes and heyres of heauen, euen heyres annexed to Christ.

1. Example out of these Corinthians.

Likewise if that be true which is commonly and more then probably receiued touching *Dauid*, that after those sins com-

2. Example of *Dauid*.

committed toward *Bathsheba* and *Uriah*, and the whole hoſt of Iſrael, hee lay aſleepe ſenſleſſe as in a ſpirituall lethargie, at leaſt without ſound and diſtinct ſenſe of his offences, and Gods diſpleaſure, vntill *Nathan* the prophet was ſent to him, by his admonition to awake and rouze him, which was well neere a yeere, and yet he all that while came on Sabboths and other Feſtiuals to the Temple, and did communicate in ſacraments and ſacrifices, and in the miniſterie of the word; though he were Gods deere Childe, yet he could not otherwiſe pertake in the ſacred miſteries then vnmeetly, becauſe he drew neere the Lords Alter, hauing not firſt waſhed and purged his hands. *Pſal.* 26. and *Pſal.* 51.2.3.

3. Simile. For as in time of the Law, hee that had any ceremoniall vncleanneſſe vpon him, by touching the corpes of a dead man or beaſt, or otherwiſe, was iudged vnmeet to reſort to the Paſſeouer vntill he had purified himſelfe: ſo now in time of the Goſpell, he that hath a ſpirituall vncleannes whereof he is not yet waſhed and cleanſed vpon his true conuerſion, is all that while vnmeet to pertake in the miſteries; yea, if one be but angry with his brother, hee muſt *Mat.* 5.23.24. leaue his gift at the Altar, and goe to reconcile himſelfe, or otherwiſe hee is vnmeete to offer his gift.

4. Simile. For to giue you another ſimilitude: As the creatures which were vncleane, by the Law were vnmeet either for deuine ſacrifice or humane vſe, ſo euen Gods deare children by their ſinnes, eſpecially grieuous ones, vnrepented of, and ſo yet vnpardoned, are all that ſpace defiled, and good for nothing; vnmeet for any godly or righteous dutie, and if they reſort to this celeſtiall feaſt while they are in that caſe they ſhall offend, as eating and drinking vnworthily.

5. Simile. If a man of ſort or worſhip inuiting his friend being his equall or one not much inferiour to himſelfe to ſit with him at his table, ſuch an one thus inuited, being inuited, and a friend and an equall, is worthy to ſit there, ſo iudged of the inuitour, ſo reputed of all; yet if hee through forgetfulneſſe or ſome ſloth hauing in other things prepared and fitted him-

himſelfe for ſuch a preſence or company whether hee is to goe, doth yet carry with him a very foule hand, leprous or full of ſores, euen this may cauſe him to deſerue miſlike and blame, as vnworthily demeaning himſelfe by thruſting his foule or leprous hand into the diſh, eſpecially if it were of one much better then himſelfe: euen ſo Chriſtians being Chriſts members and brethren by grace of adoption, the ſonnes and daughters of God, called to this marriage Supper of the great king, and in many things well preparing themſelues, hauing repented of many their ſinnes, and applyed their heart to many good duties, yet bearing with themſelues for ſome ſinne or ſinnes which be not confeſſed, and forſaken, or for omiſsion of ſome duties which croſſe their affections, and ſo bringing a filthy hand to thruſt into Chriſts diſh, euen hereby ſhall be adiudged to eate and drinke vnmeetly, not as beſeemeth their perſons, and the great preſence where they ſit. Thus much of that matter, which becauſe it is waightie, and not well vnderſtood of many, and misvnderſtood of ſome, I haue beene ſomewhat the larger, that I might be the plainer: for the two other points, what it is to be guiltie of the body and bloud of the Lord, and how wee become ſo by our eating and drinking vnworthily; in theſe I will be ſhorter.

To be guiltie, is as much as to ſinne againſt the body & bloud of Chriſt, euen againſt Chriſt himſelfe, giuing vs to wit, that the iniury by vnreuerent and vnmeet receiuing done to the Sacrament of Chriſt, reſteth not there, but redoundeth and reacheth euen to Chriſt himſelfe, hee is reproached and abuſed, in the reproach and abuſe offered to this Sacrament: as God ſaid touching the people of Iſrael, when they had reiected *Samuel* for being their gouernour, *they haue not caſt off thee alone but me.* And *Moſes* tels *Corah* and his complices, rebelling againſt him and *Aron*, *yee haue not rebelled againſt vs alone, but againſt the Lord*: ſo may Chriſt ſay to ſuch as contemptuouſly or contumeliouſly vſe his miſteries; yee haue done this, not to theſe ſignes alone, but to my ſelfe. 2 1. *Sam.* 8. 7. *Numb.* 16. 11.

How they which eate not Christs body can be guiltie of his body.

If any shall here aske (as *Mary* doth in another case, *Luke* 1.) but how may that be, seeing Christs body is not in this Sacrament locally and bodily? The answere is, that howsoeuer Christs naturall body be not here locally present, yet it is here by sacramentall vnion. Christ himselfe being present with the signes to the minde of the communicant, who by the one is moued to thinke on the other, and also God truely offering his sonne to the soule, at what time the Minister offereth the tokens of him to the inward man: hence it commeth that any abuse or dispight offered to the sacramentall signes, is offered to Christ himselfe; as reproach done to the pictures, armes, letters, or ambassadours of Princes, is reckoned as done to themselues, and such are held guiltie of treason, and so proceeded against, as if the reproach were done to the person of a Prince, because these are the person of the Prince representatiuely.

Wee may see in the story of *Dauid*, 2. *Sam.* 10. how the iniury by the Ammonites done to the Messengers, whose cloaths & beards they cut & shaued by the half & middle, was reuenged as sharpely, as if it had beene done to King *Dauid* himselfe. Nay, which is more, euen wee inferiours and meane persons interprete a wrong and contempt done to such persons as wee haue sent on an errand, or to such things as are remembrances of our selues, as done against vs: in like manner, or rather in more iust manner our Lord Iesus being represented, yea, and exhibited also in these sacramentall remembrances of him, the fault done to them is so hainous, as a despight to himselfe, who is the Lord of glory. Neyther can any gather from hence, that wicked men doe eate the body of Christ, as if they could not sinne against his body, vnlesse they eate his body, whereas a subiect may commit contempt against his prince whose person he neuer saw nor touched, if hee doe dispitefully tread vnder foote his Princes seale: so in this case, the wicked indeed eate the bread of the Lord, but not the bread, the Lords not the Lord, who is the bread that came downe from heauen; for whosoeuer eateth this shall not dye: but they eate the

the bread of the Sacrament, a figure and type of that true bread: but not to goe on further in confuting that dotage of Popery; by this hath beene ſpoken it appeareth that howſoeuer ignorant and prophane men may hold it a light ſin to take the Supper of the Lord vnreuerently and vnmeetly, yea, and Gods owne children may take leaue to vnder value this fault, yet in truth by the verdict of the holy Ghoſt, a iuſt eſteemer of ſins, it is a very hainous crime, inſomuch as the Maieſtie of Chriſt Ieſus the King of kings, being violated and diſpiſed, hee may enter action againſt vs, and in his bill declare vs guiltie of no leſſe, then *crimen leſæ maieſtatis*, of high treaſon, for trampling it as it were vnder our feete his broad ſeale of the couenant, yea, the very bloud of the couenant, the wiſhing whereof by the Iewes to fall vpon their heads, what hath it brought vnto them but notorious and extreame miſerie. To be guiltie of bloud, if it be but of a meere and ſinfull man, what a fearefull thing it is all men know; how then muſt it not needs be very terrible to be guiltie of his bloud, who was an innocent man, and more then a man?

Now we haue ſeene the ſinne of vnmeete receiuing opened, and the greatneſſe thereof pointed at, it will be fit that wee looke after the remedie and meanes how to be preſerued from ſuch a monſtrous ſinne.

Verſe. 28. *Let a man therefore examine himſelfe.* Here is the preſcription of the remedy againſt the former haynous ſinne; it is examination of ones ſelfe: in ſpeaking whereof I will obſerue firſt the action to be done, which is examination: Secondly, the generalitie of it, euery one muſt doe it: Thirdly, the neceſsitie, in that it is commanded: and laſtly, the parties towards whom, of euery one towards themſelues.

Of examination, wherein foure things to be conſidered.

First, the action to be done, that one may auoid the great ſinne of vnmeet receiuing, it is examination, which is a narrow, exquiſite, and through ſearch, whereby a perſon deſcendeth into himſelfe, ſeriouſly bethinking what hee already hath, and what hee lacketh, and ought to haue, neuer

What it is.

giuing ouer till hee finde what hee ſearcheth. This dutie is often commended to vs in the word, *Pſal.* 4. *Stand in awe and ſinne not, examine or commune with your owne harts, and be ſtill. Hag.* 1.4. *Conſider your wayes in your hart,* & 2. *Cor.* 13. *Proue your ſelues, try, know ye not that Chriſt is in you*: and many other places. The more that a man is buſied in this dutie of ſearching himſelfe, the leſſe he will buſie himſelfe in prying into others. Vnto this action that it may be well and duely performed there needeth eight or nine things. Firſt, great diligence ſuch as they vſe which ſearch and digge into Mynes for Metals: for, the hart of man is deepe and deceitfull, as wee ſhall ſee hereafter. Moreouer for the dilligence of this ſearch, it muſt be ſuch as Lapidaries, or goldſmiths vſe, to try and finde out good from bad, currant from counterfait, ſo exquiſitly and dilligently muſt our examiner deale that hee may be able to diſcerne in himſelfe what is true and good, and what is otherwiſe.

How many helps needfull to examination

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2 Secondly, ſingleneſſe or vprightneſſe, remembring that in this dutie a man hath to doe not with the world whom he may deceiue, but with his conſcience and with God, which hee cannot deceiue: for as the ſpirit of a man knoweth what is within a man, ſo the al-ſeeing eye of God peirceth the very ground of the hart, nothing can eſcape his ſight: they ſay there is no halting before creeples, nor no diſſembling with God. If wee ſhould deale doubly and hide ſomethings, ſhall not God finde it out, for hee tryeth the hart and raynes? Remember this well and here take heed leaſt cuſtome in doing, take away care and conſcience.

Acts. 1.26.

3 Thirdly, ſkill and knowledge of ſuch things as are to be ſearched, which are many and excellent, and of the way and courſe to be held and taken in finding them out. This is not euery mans abilitie, they muſt haue both much [d] inſtruction and good exerciſe, before that they can doe this.

[d] Both in the meaning of the ten Commandements which is the glaſſe of our examiner, and in the doctrine of the Goſpell.

Fourthly, preſentneſſe or ſpeede to attempt and take it in hand, without lingring and differing, like to ſicke men which feeling ſome diſeaſe make haſt to know it and to prouide cure; or to an hungry man who pinched in his ſtomach

ſtomach with want and deſire of food, doth ſpeedely ſeeke where hee may haue it. Delay in this worke is dangerous, not to be forward in it is an euill ſigne. 4

Fiftly, Conſtancie in ſeeking till wee finde what wee ſeeke, neuer giuing ouer; euen as the Shunamite ſought the life of her ſonne, when *Eliſhaes* ſeruant could not doe it ſhe gaue not ouer till ſhe gat *Eliſha* himſelfe to come; thus the Chriſtian ſoule is to deale in this action of ſearching, not to ceaſe till they finde thoſe things which may make them meet partakers. 5 2. *King.* 4. 30.

Sixtly, Prayer to intreat the Lord to giue his holy ſpirit of light and wiſedome, to direct and ſhew our ſelues vnto our ſelues, and to diſcouer to vs what graces we haue receiued, and in what meaſure, what good we haue, and what we lacke, there being nothing ſo eaſie as to be deceiued herein, and nothing wherein we can be deceiued with more loſſe. as ſhal apeare when we come to the parties to be examined. 6 7

Seauenthly, a place conuenient to be ſet a part of purpoſe for doing this, either to walke and meditate of theſe matters in the field with *Iſaac*, or vpon our bed as *Dauid* exhorteth, *Pſal.* 4. or in the Garden with Chriſt, *Mat.* 26. or in the night ſeaſon with the Prophet, *Pſal.* 110. here priuatenes, ſecrecie, ſilence, abſtinence alſo from buſineſſe, yea, and from meat for a time, doe helpe well, faſting being a furtherance both to meditation and prayer.

Eightly, if our ſkill and exerciſe this way be little, then to take counſell of other more expert, and better exerciſed then our ſelues. 8

Laſtly, the things to be examined, or whereof examination is to be had, whereof yee ſhall heare immediately. 9

As for things in this examination to be inquired after, they are in generall the ſauing graces of God, ſuch as are proper to them who be Chriſts true members, his brethren, the ſonnes and daughters of God, for whom alone this ſupper is prouided to doe them good: more particularly theſe graces are either without them as incorporation into Chriſt, iuſtification, ſanctification: or elſe within themſelues, to wit,

such gifts of the spirit as be certaine and infallible fruits & witnesses of the former, and these are especially foure: first, Knowledge: secondly, Repentance: thirdly, Faith: fourthly, Loue. Knowledge is that wee may discerne Christs body. Repentance for sinne, because Christ the price of our sinnes is here liuely presented to vs, with all his bitter paines suffered for them. Faith, because it is the hand whereby wee receiue Christ being offered, the mouth whereby wee eate and drink him. Loue, because this is a Sacrament of vnitie, and pledge of our societie with Christ and his benefits.

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About which graces there are two things to be examined: first, the qualitie: and secondly, the measure. The qualitie of these graces is truth or sinceritie, *keepe the feast of vnleauened bread in sinceritie and truth.* 1 *Cor.* 5. 8. And *created after the Image of God in righteousnesse and holinesse of truth. Ephes.* 4. 24. Hypocrites haue a counterfaite of all these graces, they haue a certaine knowledge, repentance, faith and loue, that is, they haue a shadow and semblance of these sauing graces, as Christ saith they seeme to haue them: here therefore it is needefull to search and proue whether wee haue gone beyond hypocrites, that we be endued not with confused and idle, but with distinct and effectuall knowledge of the truth: whether wee haue onely a legall repentance, grieuing and fearing rather for the punishment of sinne, then for the offence of God by sinne; and amending our liues in some parts not wholy, rather for reputation with men, then of conscience to God, still holding fast some sinnes wherein wee liue against conscience, and omitting some duties as necessary as any which we do: or whether our repentance be euangelicall, grieuing with a godly sorrow because of Gods displeasure, hauing those signes of true repentance, specified 2. *Cor.* 7. 10. 11. see and consider the place. Whether our faith be onely of the letter of Scripture, to beleeue all true which is written, and to take some delight in our knowledge of such things as are reuealed: or wee can apply that truth to our selues, & out

1. Knowledge.
2. Repentance.
3. Faith.

of

of a perſwaſion that the promiſes of ſaluation doe belong to vs, can reioyce in the ſpirit with ioy vnſpeakable and glorious, continually fighing againſt all vnbeliefe and ſtriuing ſtill to more perfection of faith. Finally, whether our loue be toward our friends onely, to do good to them which doe good to vs, to be friendly to them who are friendly to vs, and to our enimies but in word and tongue onely: or whether we do not loue in truth and indeed not our friends, but our very enimies for Gods ſake, doing good againſt euill, bleſsing where wee are curſed, giuing and forgiuing, bearing and forbearing all men in meekneſſe of ſpirit and all long ſufferance, hauing and endeauouring more & more to haue thoſe Godly properties of loue ſpoken of *1. Cor.* 13 4. 5. 6. 7. ſee the place. Thus wee are to try our ſelues in theſe graces: if wee can finde ſound knowledge, faith vnfained, godly ſorrow, diligent loue, to which adde patient hope, with quietneſſe and contentment of minde vndergoing all afflictions from God and iniuries from men, waiting and expecting for helpe, health, ſafetie, and deliuerance from Gods goodneſſe and power in his bleſſed time, according to his owne holy promiſes, which are faithfull. For the furtherance of vs in this part of our examination, let men read the Booke called, *The markes of Gods Children*, and Mr. *Greenhams* Sermons, namely, that of *Quench not the Spirit*, and other places where he purpoſely ſetteth downe the notes of the Childe of God, and tokens of a righteous man.

4. Loue.

5. Patience.

6. Hope.

It ſhall ſuffice now to point with the finger, becauſe at other times theſe things haue beene entreated. Therefore to the ſecond part of examination. It is touching the meaſure of theſe graces, which is to be wiſhed to be as great as may be in euery one: yet if it be little it muſt not diſcourage any one; nay, the more weakeneſſe there is in vs, the more croſſes, the more temptations any haue, the greater need they haue of this Supper, which is prouided for the quickning of that which is dying, the renewing that which is decayed, the ſtrengthning of that which is weake, the com-

comforting and confirming of that which is faint & feeble, the vpholding of them who are ready to fall. So as the examination which is most proper to this supper, is to search with what imperfections and wants we possesse these graces: as namely, with what blindnesse of vnderstanding, defect in iudgement, lacke of wisedome, we hould our knowledge, how farre short we are from knowing the things of God, the truth of saluation, as wee ought, nay as we might, considering our time and meanes, being such as haue neede of milke rather then strong meat, how faulty we haue ben in omitting diuers meanes of knowledge, or vsing them negligently which we did vse.

1 Weakenesses in our knowledge

2 In our Faith. Also with what feares, terrours, doublings, vnbeliefe and reasonings we hould our faith, how we haue failed in stirring it vp and cherishing and preseruing it, in remouing the lets and hinderances of increase, how seldome we haue beene in meditation of the promises, in earnest prayer for confirmation of our faith, how slacke in resorting to this supper the principall meanes of our grouth in faith, to worke our full assurance of Gods mercies and Christs merits.

3 In our Repentance. Moreouer, with what small sorrow and hatred of sins we hould our repentance, with what little care and labour against them, and the occasions of them, or watchfulnesse ouer them, with what meane profiting in good duties, slow to amend faults, and to performe good workes, with how poore alacritie and cheerefulnesse wee set our selues to doe good, and our good being mingled with pride, vainglory, hipocrisie, and other corruptions. Finally, being more earnest against other mens sinnes then our owne, and to reforme other mens liues then our owne.

4 In our Loue. And then to examine in the fourth place with what anger, wrath, enuy, contention, strife, hart burning, couldnes and barrennesse we hould our loue, how hardly forgiuing offences done to vs, more hardly asking forgiuenesse of others whom we haue offended, louing mens bodyes rather then their soules, seldome praying for others, speaking of their faults without pitty, seeking rather our own good then the

the welfare of others; in our vocations and workes of our trade, rather looking after increaſe of our owne wealth, then through loue to ſerue and help others with whom we liue: ready to take occaſions of offence and vnkindneſſe, and not carefull to preuent giuing occaſions; for it is ſure that the clearer inſight wee haue of theſe and other our ſeuerall and fearefull defects, it will be the more effectuall & notable meanes to ſtir vs vp more earneſtly to hunger and thirſt after the perfections of Chriſt offred here in this ſupper. Alſo it will bring our hearts to be more humbled and & ſmitten with griefe for our corruptions offering to God our ſpirits bruſed and contrite with godly ſorrow for ſo manifold offences of our moſt good God, a ſacrifice acceptable to God, and to whet our prayers the more feruently to intreat the Lord to prepare vs in ſome meaſure of worthineſſe to reſort to his feaſt, to accept vs in his beloued notwithſtanding all wants, and of his fulneſſe to poure vpon vs euen grace for grace.

For the clearer inſight of ſeueral defects, take the helpe of a little Booke written by *W. B* entituled, *A direction for the weaker ſort*, vpon this Text.

Here if any ſhall aske what is the leaſt meaſure of theſe graces to be had of any that he may worthily partake: Let them know that if there be wrought though not a particular certaine beliefe, yet but a true and conſtant deſire to beleeue the promiſes of Chriſt concerning forgiueneſſe and life eternall, if there be a will to repent and forſake ſinne, with ſome true endeauour to amend, ſome watching ouer occaſions of ſinne to auoide them, if a mourning eſpecially for ignorance, hypocriſie, for vnbeliefe and vncharitable affections, a ſorrow becauſe they can mourne no more for their ſinnes and wants, and a ſure and ſetled purpoſe for the vſing all good meanes with humbleneſſe of minde and vprightneſſe that theſe ſeedes of grace may increaſe, and to frame the life hereafter according to Gods will, let them not feare to come to him, who hath frankly promiſed to ſatisfie the hungry, to fulfill euen the deſires of them that feare him, to giue reſt and refreſhing to them that be wearie, and heauy laden, and not to bruiſe the broken Reede, nor quench the ſmoaking Flaxe. *Mat.* 5. *Pſal.* 145. *Mat.* 11.

To conclude, certaine it is that seeing one end of the supper is spirituall nourishment, and nourishment is sweet and pleasant to the hungry and faint, and hunger ariseth of want, which breedeth a desire; therefore howsoeuer spirituall wants be many and great, yet being felt, and bewailed, and labored against, then the more our wants be, the more they are seene; and the more the sight of them breedes desire of a remedy, the more cause there is to vse this Supper; the more fit also men are for this Supper, the more hope of good from it. From this which is spoken of Examination wee may see how vnmeet and vnworthy all infants, children in yeares or vnderstanding, all ideots, fooles, franticke persons, meere worldlings, and all wicked men are to approach, and what care there ought to be in the Church not to admit such, because they cannot examine, and therefore ought not to eate. Now wee are to proceed to the parties who are to doe this examination.

2. Parties to be examined.

This examination is to be done of euery person toward himselfe: *Let a man examine himselfe.* There is in many men a great curiositie to draw them from the examination of themselues, to make inquisition into others, & as at other times and in other cases, they are apter to iudge others then themselues; so at the time of comming to this Supper, and in this case they rather trouble themselues about the vnworthinesse of others, then their owne: and of all other men certaine home schismaticks called commonly by the name of Brownists offend this way, not onely leauing our communions, but leaping out of the folde of our Church, because of the offences therein, pretending that they must not draw the yoake with Infidels, 2. *Cor.* 6. nor eate with a brother that is a fornicator, &c. 1. *Cor.* 5. whereas the partaking with vnbeleeuers in their impiety, rather then in their company is forbid in the former place; and in the latter, is prohibited priuate conuersation with scandelous liuers, least wee be infected with the leauen of their wickednesse, and they imboldened and hardened more in their sinne, not forbidding our communicating at the Lords table if such be present.

[c] As appeareth by *Ioseph* liuing in Ægypt, *Daniel* in Babilon.

1. *Cor.* 5. 6.

preſent. But to leaue theſe, let euery man haue his eye vpon himſelfe, as for others they ſtand or fall to God, & make the Supper vnprofitable to themſelues, not hurtfull to others which come duely prepared. For the Lords Supper is not like other food, this drinke is not like other liquour and other waters which may by others be troubled and poyſoned, and made not onely vnfit for our vſe, but very dangerous to vſe; whereas this Supper being rightly adminiſtred, and of thy ſelfe meetly and reuerently vſed, there is no vnworthineſſe neyther of perſon, Paſtor or people, of ſheepe or goates, that can voyde the effect and fruit of it to thy ſelfe. Therefore examine thy ſelfe, leaue others to God, and yet not ſo, as that any ſhould thinke that they are ſo left to themſelues for tryall and examination, as if children ſeruants, flock and pariſhioners were exempted from power of their parents, maiſters and miniſters: for maiſters & parents it is plaine in the example of *Abraham. Gen.* 18. 19. And by precept, both in *Exodus* 12. 26. 27. and in *Deut.* 6. 7. that they haue power from God, and with their authoritie are bound to ioyne care and endeauour to help ſuch as they haue charge of, (as in other things) ſo ſpecially in the fitting them for this great dutie of vnderſtanding well, and of partaking worthily in theſe myſteries.

Happy are thoſe children and ſeruants whoſe parents and gouernours can for their knowledge, and be willing and ready for their good affection to put to their helpe in this caſe. And twiſe bleſſed are ſuch rulers as being able and willing, doe make conſcience of it, and do performe it. And as for the Paſtours who be the ſtewards of the Lords houſe, and are put in truſt with his word and Sacraments, and ſuch holy things to keepe them from prophaning and contempt, it were a contempt of Gods ordinance, for any that neede the direction of Paſtors, to refuſe it, or to preſume in deſpight of them to come to this Table, being knowne to them to be vnworthy to come, and louingly required vpon declaration of their vnworthineſſe to forbeare. In our houſes wee looke to exerciſe this power, to keepe

from our table such as deserue, and in gods house shall Ministers the Gouernours of it, be barred from this power?

3. Necessity of examination. To the third point which is the necessitie of this examination, it will appeare sundry wayes: first, in that it is so haynous a sinne not to doe it, whereof we haue heard in the former verse: also in that it is so dangerous a matter to come without doing, whereof we shall heare out of the next verse. Againe the condition of our selues who are to be examined, and of the commandement which enioyneth it, whereof we are now to say something, doe sufficiently informe vs how necessary this dutie is. For touching our selues let vs consider: first, with what facilitie and easinesse wee may be deceiued in our owne estate before God, and then next, what perill it is vnto vs to be deceiued herein, nothing wherein so soone beguiled, nothing wherein beguiled with more danger and hurt. Men may be, and are two wayes deceiued about themselues: First, if they take themselues to be the children of the kingdome, when they are not, of this deceit speaketh *Iames* Ch.2. *be yee doers of the word, not hearers onely, least yee deceiue your selues*: that is, take and esteeme your selues to be in Gods fauour, and his true worshippers, when yee are not so: thus yee shall deceiue your selues. Thus were the Iewes deceiued, *Iohn* 8. who thought God to be their Father, and themselues the true seede of *Abraham*, and indeed were the children of the Diuell, as Christ affirmeth there: Thus the Laodiceans were deceiued, *Reuel.*3. Also hee that came into the marriage feast in the Gospell, thought himselfe fit to sit there till the Lord came, and finding him without his wedding garment, cast him out. To be short, certainely *Iudas*, *Esau* and *Saul* were thus deceiued, and all they which at the last day shall alledge for themselues, *haue not wee done great workes in thy name? Mat.*7.

The reason of this errour and deceit why men are so far mistaken as to hold themselues children of light, when they be the heires of darknesse, it is the great likenesse and [f] resemblance that one sort of men haue with another, the bad

[f] *Similitudo mater erroris.*

with

with the good, especially hipocrites with the godly. Betweene whom there is such a similitude, as when the househoulder was asked of his seruants, *Mat.* 13. if they should pull vp the tares which they found amongst the corne? they were answered let them grow till the haruest, least while ye plucke vp the tares yee doe also plucke vp the good corne. That which is there called tares, *Zizania*, as some write, was so like to Wheat, as the one might haue beene taken for the other: by which it is apparant that Christ there by tares cannot meane open heretikes, as if his will and pleasure were that such should not be proceeded against, and censured by the maiestrate, but euery man suffered in his sect and errour till Christ come: for there is no likenesse betweene them and the children of truth, no more then betweene light and darknesse; therefore it must be vnderstood of such as for their outward countenance, port & carriage of themselues in the Church, cannot either by themselues or others be discerned from the good corne, the children of the kingdome, yet are no better then tares: so easily may men deceiue both themselues and others.

Secondly, they which be the children of God and be already conuerted, yet may be deceiued and are often, though not in their finall estate before God, which they doe know is good as touching the remission of their sinnes, and the eternall saluation of their soule; howbeit when they thinke all to stand in good tearmes for the present betweene God and them, there may be some secret sinne not yet knowne, or being knowne not yet repented of, which for a time may estrange Gods countenance, and keepe backe some fruits of his fauour, and make them vnmeet for the holy Communion, or any other seruice of God, as in *Iosuahs* host when he thought to goe against *Ai*, and to prosper, *Ios.* 7. hee was repulsed with losse and shame, because there was an *Achan* hid in the host, who had trespassed by hiding excommunicate things. In like manner it may fare with Gods children who may come to the Sacrament with hope to prosper, and yet shall be repulsed with a iudgement from God, because

of some *Achan*, some sinne not yet seene and shaken off; as these Corinthians were deceiued in this kinde, they resorted to the Lords table, and all was well as they thought, yet loe there were some sinnes vnrepented, wherewith God was so angry as he sent them home not empty alone, but afterwards afflicted them with grieuous and strange diseases, yea, with death, verse 31. Thus *Peter* came to the passeouer and Lords supper, *Mat.* 26. yet hauing securitie and presumption lurking in his soule, marke what followed, he had that night so deepe a fall as the childe of God could take, one degree slower had made him vnrecouerable. By the which the other point is made plaine, that as it is easie for men to be deceiued about themselues, mans hart being deceitfull aboue measure, full of wrinckles and plights; so this deceit it is with great losse, either of a mans soule in the former kinde of deceit, or of a mans health and life, as in the latter. If one be deceiued in worldly things, as in bargaines for cloth, cattell, land, or other things, the losse cannot be so great.

[g] Had he done that of malice and set purpose which he did sodainely and by infirmitie of feare.

Say that one should lay all his wealth vpon a craft title, it were but the losse of his wealth, which may be got againe, but to come to the communion and to be deceiued, eyther by accounting our selues Gods children when wee are not, or to haue due repentance when we hold fast some sin vnrepented of, it doth hazard the maine things wee haue to loose, our soules or our liues, which being once lost can neuer be recouered. Oh then if wee will examine other things, as siluer, gold, wares which we buy, because we wil not through errour be at any losse, let vs hould it necessarie to examine our selues wherein wee may be deceiued with most perill, especially seeing it is here commanded as a dutie, and not as an indifferent thing left at our choise, that we may if we list, wee need not except we will. But there is by vertue of this precept a necessitie laide vpon vs, euen vpon [h] euery man, that is, both man & woman, of what age, sex, or degree soeuer none exempted & priuiledged, but as they wil escape Gods vengeance, to doe it.

[h] 4. This is the generalitie of this dutie.

Verse 29.

Verſe 29. *For hee that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, becauſe he diſcerneth not the Lords body.*

Here hee inforceth the former duty of examination by an argument taken from the dangerous euent, if it be not done, threatning damnation to ſuch as for lacke of examination doe eate and drinke vnworthily. In this verſe we are to note, the danger, damnation, and the cauſe annexed, becauſe they diſcerne not the Lords body. By [i] damnation here wee commonly vnderſtand that eternall paine which the wicked feele in hell, and thus in our vſuall ſpeach wee take the word: but here in this place it carryeth another ſenſe: the word is *crima* in the originall Greeke text, which in Engliſh is *Iudgement*, and is vſed in Scripture to ſignifie a temporall correction or chaſtiſement inflicted euen in this life vpon Gods children. Thus is the word vſed, *Luke.* 23.40. *Feareſt thou not God, ſeeing thou art in the ſame damnation?* that is, in the ſame puniſhment: for that good theefe which thus rebuked his fellow for railing on Chriſt, who was in the ſame puniſhment with them, for outward and temporall paine, hee I ſay, was farre from thinking Chriſt damned, of whom afterwards hee begs the kingdome of heauen. Alſo *Rom.* 2.4. there is the ſame word put for correction, *that thou maiſt ouercome when thou iudgeſt*, that is, when thou correcteſt. And in *Peter, Iudgement muſt begin at the houſe of God*, that is, chaſtiſement. Now that the word ought ſo to be accepted and interpreted here, will appeare by theſe few reaſons from the circumſtance of the Text.

[i] What is ment by damnation.

Firſt, in the next verſe 31. when he declares by examples what this *crima* or *Iudgement* is, hee rehearſeth onely temporall chaſtiſements, weakneſſe, ſickneſſe, death. Secondly, in verſe. 32. that which is here called κριμα, that is, Iudgement, is tearmed παιδευσις, a chaſtiſement, or nurturing. And thirdly, in that verſe this iudgement threatned is ſaid to come vpon them to keepe them from damnation, *wee are chaſtiſed leaſt wee periſh with the world.* Verſe. 32.

There

There is then in this Text ſhot out of it, as out of a bow, not the thunderbolt of eternall damnation to terrifie wicked men, but of a temporall puniſhment to rouze and awake Gods Children, whoſe ſinne in eating and drinking vnmeetly, and ſo as beſeemeth not the dignitie of this ſupper, howſoeuer it doe deſerue in the iuſtice of God euerlaſting deſtruction, which is due to farre leſſe ſinnes then this here ſpoken of, *For the wages of euery ſinne is death*; yet the moſt mercifull God will not impute this ſinne vnto them to death eternall, but forgiueth it to them for his Sons ſake, as all other their ſinnes vpon their repentance. Howbeit ſo hee ſpareth their ſoules as yet for this ſinne he will not ſpare their bodyes, as hee dealt with *Noah*, *Lot*, *Danid* and *Manaſſes*, hee did ſaue their ſoules though they had grieuouſly fallen, yet euery one of them had ſharpe and heauy puniſhments in this life laid vpon them, for humbling and amending them, as the ſaid ſtory teacheth. Fearefull things befel euery one of them in themſelues or in their poſterie, howſoeuer they were freed from finall ruine: So the Lord threatned to deale with theſe Corinthians, & with all other his children that ſhall abuſe this Supper, though hee will not ſhoote the arrowes of his hote diſpleaſure to peirce your conſcience and ſtrike through your ſoules that yee may periſh for euer, yet hee will ſhoote ſuch bolts of his iudgements at you, as ſhall ſo bruiſe your skin and fleſh, that yee ſhall carry it with you to your graues. Therefore ſee to it, for though he doe not damne you for your ſinning againſt Chriſt, in the vnreuerent handling this ſacrament of Chriſt, as hee will doe the wicked for polluting it with their prophane hands, yet hee threatneth to ſtrike you ſick and dead: it ſhall not coſt your ſoules, but it may coſt your liues. Therefore if the haynouſneſſe of the fault doe not moue, yet let the payne which is more ſenſible ſomewhat preuaile, and if yee cannot be held in by the conſideration of the offence againſt Chriſt, yet as yee tender your liues, beware how yee eate and drincke vnworthily.

Rom. 6. 23.

Now

Now to the ſecond thing in this verſe, namely, repetition of the cauſe, to ſhew the iuſtice of this proceeding of God againſt his chidren, it is becauſe they diſcern not the Lords body. Where note that hee calleth the Sacrament the Lords [k]body: ſecondly, that their ſinne about it, is not diſcerning this body. The Sacrament is his body, not by conuerſion, but firſt by repreſentation, and then becauſe his body in this ſacrament is truely offered to the ſoule of euery Communicant, and truely receiued of euery faithful perſon. His body then it is, though not by tranſubſtantiation yet by a ſacramentall relation & in a myſtery, as we haue heard before. The [l] body of the Lord is not diſcerned two wayes, eyther by ignorant Chriſtians which put no difference betweene the bread of this Sacrament and common bread, and ſo reſort to this Table as they would to a common table, hauing no further reſpect then earthly and carnall. Secondly, by [m]ſuch as haue knowledge of this myſtery, but come not with due conſideration of the worthineſſe of it, offending by careleſſe retchleſneſſe, albeit they know that this Sacrament is a pledge of the communion with GOD through Chriſt. 1 *Iohn* 1. 4. 5. the which is the higheſt pitch of Chriſtian profeſsion, yet they forget this great dignitie, and brings with themſelues, filth in their hands, which maketh them ſubiect to very ſharpe puniſhment.

[k] How the Sacrament is the body of Chriſt

[l] What it is not to diſcerne his body.

[m] This latter is rather meant here, for the Corinthians were rich in knowledge. 1 *Cor.* 1. 5.

Wee read of a certaine Emperour of Rome, renowned for his great humanitie, ſo as he would neuer ſend any from him diſcontented: being on a time inuited by a meane Citizen to his houſe, he entertained his Emperour and Lord with courſe bread, an onyon, and a cup of water, or ſuch meane fare: whereat the Emperour being ſomewhat moued, as his curtiſie was ſuch as it would not ſuffer him to ſpeake bitterly; ſo the rudeneſſe of his ſubiect was ſuch as deſerued to haue ſomething ſaid to him, therefore at the parting, the Emperour told him that he thought hee could not haue vſed him ſo homely. It pleaſeth Chriſt Ieſus the Lord of the kings of the earth, the great Monarch of the whole word, to inuite vs to his Supper, and there to offer

himselfe to come and suppe with vs, and to bring (as wee haue heard) all his goods with him; now such dulnesse & forgetfulnesse euen Gods deare children haue of this vnspeakable honour, as they by their vnreuerent demeanor in not purging out the olde leauen, but presenting themselues with sundry foule spots, they iustly giue cause to the Lord Iesus to charge them with intollerable rudenesse in so dealing with him, and well hee may say to them, I little thought you could haue vsed me so homely: and were hee but so hasty as some earthly kings be, it were not possible that they which thus offend against him in abusing his ordinance, could passe safe from church to home.

Henry the third of that name, King of France, when hee had a knife thrust into his body by a Iacobin, hee did not referre the Traytour to tryall of Law, but returned it into his body: and when the Duke of Guise went cunningly about to set the Crowne vpon his owne head, hee strayned courtesie with the ordinarie course of Iustice, and vsed an extraordinarie remedie, laying a plot to kill him betweene the Counsell-house and the Kings cabnet. Were Iesus Christ so forward to punish such as offer contumely to his owne selfe in their vnmeet comming to this Sacrament, the representation of himselfe; what would become of vs? it is his clemency to forbeare, but sure the sinne deserues heauie punishment, and doth often draw downe one iudgement or other.

The Apostle names no iudgement, because men should feare all, nor expresseth any time, because they should feare alwayes. For albeit Christ Iesus be exceeding patient, and doe long deferre his corrections, yet as hee threatneth iudgement by this Apostle to such as come without meet consideration, so one iudgement or other, at one time or other will follow, if men doe not repent and make their peace. Therefore amongst other sinnes, see ye call to mind this sin of eating and drinking vnworthily, and intreat the Lord with great earnestnes to pardon you your not discerning his body.

It

It followes. *For this cauſe many amongſt you are weake.* Verſe 30. Now the Apoſtle proueth his former ſpeech by experience, that ſuch as come vnreuerently to this Table, thereby occaſion to themſelues Iudgement. And he ſpeaketh peremtorily, as knowing it to be ſo, it being reuealed to him by the holy Ghoſt, that the Corinthians for lacke of reuerence towards this miſtery, were ſundry wayes very ſorely puniſhed of God. Hee reckoneth three kindes of puniſhment, the latter ſtill heauier then the former, weakeneſſe, ſickneſſe, and death, vnder the metaphor of ſleepe; and ſaith that theſe things happened for this very cauſe, that *they diſcerned not the Lords body.* From whence there are diuers things which fitly and worthily might be obſerued, as firſt, that our temporary iudgements proceed from our ſinnes, *Man ſuffereth for ſinne. Lament.* 3. Secondly, that God hath iudgements of ſundry ſorts wherewith to chaſtiſe his offending children, his quiuer is full of arrowes, not onely weakeneſſe, ſickneſſe, and death, but decay in name, goods, friends, eſtate, and innumerable others. Thirdly, that there are degrees in his iudgements ſome more ſmartfull then other; ſicknes worſe then weakenes, and death worſe then ſickneſſe. Fourthly, that the death of Gods children is but a falling a ſleepe. Fiftly, that though God doe not alwayes afflict theſe puniſhments vpon ſuch as contemne this ſacrament, either by forbearing without iuſt cauſe, or comming without due and meete regard, yet they are due, hee may when hee pleaſe, and the more that we are free from his hand after ſuch ſinne, the more heauily we may feare it may come vpon vs hereafter.

Further when ſome are made ſicke or weake for this ſin, ſuch as are ſpared muſt learne to profit by others harmes: but letting all theſe paſſe with a light touch, euen the bare naming of them; this one thing would eſpecially be thought vpon, that when temporarie iudgements vpon our bodies, or name, or ſtate, or familie doe come to vs, amongſt other our offences which haue cauſed them, we ſhould thinke on our ſlight regard of the Lords ſupper. When any grieuous

corrections are ſent to vs, as of late wee haue had ſundry and ſtrange ones; long and ſharpe peſtilence; invndations of waters; vnwonted froſts; ſcarcitie of corne; vnvſuall diſeaſes, and others moe. Wee commonly impute them to our couetouſneſſe and pride, vncleanneſſe of life and oppreſsion, and ſuch other ſinnes as raigne and are too rife in this Land; whereas wee ſeldome thinke of the prophanation of this Supper and the Sabboth, which prouoke and kindle Gods wrath againſt vs as much, if not more then the other which wee named.

Let this be laid to heart of vs in this Citie, whom God hath often touched with that hand of peſtilence, and often hath remoued it; and now is returned to vs againe, think as of other ſinnes, ſo of this particularly, that wee are guiltie of the body and bloud of the Lord, by eating and drinking vnworthily: aſſuredly, if it be not taken to heart, wee may feare leaſt Gods ſcourge make ſome longer ſtay and ſtrike deeper. Are we better then the Corinthians were? were they not his people? had they not his word and miſteries as we? enriched with many gifts of the ſpirit, and in ſome ſenſe renowned aboue vs, as being a Church planted by the Apoſtles? Yet ſee the Lord ſpared them not, but in the day of his wrath poured out his iudgements vpon them, euen to ſtriping them of ſtrength, health and life, three deere and precious benefits; and what ſenſe haue wee to thinke that wee ſhall not drinke of the ſame cup, hauing the ſame ſinnes? Nay, if the comming vnreuerently and retchleſly, without fit conſideration and due examination of themſelues could ſtirre vp ſuch indignation againſt them, as to cauſe the Lord in things ſo neere and deare vnto them to ſmite them, what may we looke for who ſo diſpightly and wickedly contemne this Supper, partly by a totall refuſall of it in Papiſts and Recuſants, partly by an vngodly vſage of it, in that we daily may ſee common and notorious euill liuers bold to partake in it.

What is then to be done but that which our Apoſtle
Verſe 31. putteth vs againe in minde of, ver. 31. euen to fal to iudging our

our ſelues, keeping an Aſsiſes, and ſitting vpon our owne liues, or ſoules rather, doing all the parts performed in the ciuil iudgements for criminal cauſes. Firſt, let vs doe the office of the grand inqueſt, make inquirie to finde out our ſinnes, our hidden ſinnes, if happily there be not an *Achan* in our ſoule to trouble our peace: therefore as they made a ſearch, and called the Tribes, and families, and neuer left till the man was found, *Ioſh.7.* So let euery one make inquiſition, goe from Commandement to Commandement, from the firſt Table to the ſecond, from words to deedes, to aske our conſciences, and giue not ouer till wee ſee and finde what it is may moue the Lord againſt vs. Secondly, hauing found our ſpeciall ſinnes and our deareſt ſinnes, which we were wont to cheriſh and beare with, then arraigne them, play the part of the Towne-clarke, drawe an inditement of your ſinnes particularly, and in as odious tearmes as yee can; be witneſſe to accuſe your ſelues, bring forth euidence; and (as the Iury of life and death) bring in verdict againſt your ſelues, and plead guiltie; goe on and ſit as Iudge vpon your ſinnes, pronounce ſentences againſt them, preuent the Lords iudgement, by voluntary iudging of your ſelues, ſay with *Daniel, Lord to mee belongeth ſhame and confuſion:* with the loſt Childe, *I am vnworthy to be thy childe*: with *Dauid, I am the childe of death.* Nay proceede further and doe the office of a Iaylour, binde your ſinnes, thus condemned hand and feet; and of the Executioner, ſee execution done vpon them, as Sheriffes, put the ſentence in effect, mortifie your luſts, put them to death by the power of the ſpirit, ſubdue and maiſter, yea, choke and ſtifle them, which would be your bane and death if they were ſuffered to raigne.

Grand inqueſt or Iury. Town-clarke. Witneſſes. Iury of life and death. Iudge. Iaylour. Executioner. Sheriffe.

And thus proceeding with this auſteritie in iudging your ſelues, this fruit will come of it, ye ſhall put away thoſe iudgements which preſently lye vpon vs, and preuent the further ſpreading of them; for as it is certaine that did wee of our owne accord iudge our ſelues, repent of our ſinnes, & leaue them, we ſhould eſcape the heauy ſtrokes of Gods

hand, which doth not fall to ſmiting, but when wee fall to negligence, and waxe ſecure, ſo as there is no remedie, but hee muſt ſcourge vs or looſe vs: ſo now that we are vnder his rods, or when any ſhall come vnder them, if we will ſeriouſly turne to him by vnfained and ſpeedy amendement, he will turne away his wrath from vs, and wee ſhall not dye but liue. Oh then you my brethren, why will yee dye, turne yee, turne ye vnto the Lord and ye ſhall not dye. Iudge ye your ſelues and yee ſhall not be iudged, the iudgements which are already come forth, ſhall be called in, and they ſhall leaue a bleſsing behinde them vpon our repentance, euen a greater humiliation and amendment of life, that ſo
Verſe 32. we may eſcape through Gods mercy eternall puniſhment, which remaineth for the vnrepentant in the world: for when wee are iudged and corrected it is on Gods part with this purpoſe and good will towards vs, to make vs better for afterwards, that wee periſh not with the world. Verſe 32.

Now to this moſt mercifull and long-ſuffering God, the Father, Sonne and Spirit, the holy Trinitie in indiuiſible vnitie, be all honor and praiſe of vs preſent, and throughout all the Churches of the Saints, both now and hence forth for euermore. *Amen.*

FINIS.

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